

Bellua Marina
OR THE
Acton 8 7 13
Monstrous Beast

Which Arose out of the

S E A.

BEING

An Historical Description of the *Papal Empire*
as it is Originally Copied out of the Prophe-
cies of Holy Writ.

TOGETHER

With an Epitome of the Lives of all the *Popes*, who have
reigned in the Church Empire, for these last 900 Years;
from the time this Beast began to put forth His Ten
Horns at *Roma*.

Butler
By *J. B. B. D.* a Minister of the Church of England.

Licens'd according to Order.

Rev. 2. 7.

He who hath ears to hear, let Him hear what the Spirit
saith unto the Churches.

Chap. XIII. XVIII.

Here is Wisdom: Let him who hath understanding count
the number of the Beast, for it is the number of a Man.

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4

To the Most Reverend Father in
God the Lord Bishop of
the Diocese of New York
and the City of New York

09:710

To the Most Reverend Father in
God, His Grace *William* Arch-
Bishop of *Canterbury*, Metropo-
litan of all *England*.

May it please your Grace,

HAVING been called forth to labour in
the Lord's Vineyard, and that under
the jurisdiction of Your Most Reverend
Paternity: It hath pleased God to aid
me with His gracious assistance, in the open-
ing of one of the most curious Mysteries, that
in His Holy book is revealed from Heaven.
In the manage of this employment, I have
not loaded the Roman Church with the
guilt of so many Monsters, Beasts, and
Evil Members, as others who have writ-
ten before me have done; but rather care-
fully have endeavoured to lay upon every
Horse His own burthen; and so to carry
my candle, as to give light unto no mans
evil Deeds, any farther then as it receives
light from God's Holyword. You have lived
(My Lord) to have been an ocular witness
of

of Those Two famous branches of God's Olive-trees, in these papers mentioned, which were cut down, and yet have sprouted and put forth again. And now at last, it hath pleased God to graft Your self also into the same Holy Tree, and from the leaves and flowers of your bough, to drop Oyl into His sacred Candlestick. You have stood in the Gap in a time of need; and have had the Honour together with my Right Reverend Diöcesan and others, to make the first stop against the inundations of encroaching Popery. And under Your pressures, (God be praised) the light of that holy Oyl which fell from Your boughs, hath shon so much the brighter. The good God of His blessing make Your serene and pious paths to shine through the thickest mists of obscurity, and guide Your Thoughts and Councils in all difficulties for the best, unto His Glory, and the good of His holy Church of England. So most heartily prays My good Lord,

Your Grace's

Most unworthy Servant,

Butler.

*Sept. the
12:6. 1658.*

The Printer to the R E A D E R.

Courteous Reader,

YOU are to understand, that these Notes conceived and written in 86, laboured for the Light: But the harshness of those times not admitting of *License*; (witness the Epistle before Dr. *Woodruff's* Treatise upon the same Subject:) Whence the Author's Care to advance Truth, and Zeal to expel *Popish Darknes*, striving against the *Stream*, to get Impression, and not able to work by skill without hands, was constrained to use hands without eyes; and working in the Dark, no wonder you meet with some Letters Turn'd, and others superabundant, or mistaken, or changed, and perhaps a Sylable swelled,
or

The Printer to the Reader.

or disordered, and once a whole Line twice repeated, and here and there some disjoynted, or ill joynted words. The Author claims not to be without Error, but most of the Escapes are for want of better means, which after four or five times Corrected and Revised, yet still slippt off. The worst is the *Introduction* and the following *Chapters*; but after the hand in the work mended, it was the VII Chapter begun; when the *Sun* yielding light, and free License gained, you enjoy a more Correct Copy.

To

TO THE
READER.

WHereas, many Authors without effectual success, have written of this Subject, (although the Mysteries written off, were never published by the Holy Ghost, with a purpose utterly to be buried in obscurity :) And having by me the advantage of other mens failings, wherein Their Miscarriages, and the reason thereof, do visibly appear unto me; and the benefit of Time daily advancing more and more towards that end spoken of in Ch. 12. 4. Daniel, wherein the clearer light of all obscure Prophecies shall be revealed. In confidence of these helps, and of (what is most of all) the assistance of God's good Spirit, and blessing upon my candid endeavours, I have also undertaken to add the mite of my weak Reasonings, to Luk. 21. 1. be cast into the Treasury of what is ^{2.} gone before.

To the Reader.

I humbly conceive, I have not here presented to my Readers view, a confused notion of the Visions herein undertaken to be explained; but rather that I have composed such a scheme of the whole Propheſie of the Revelations, (ſo far as is undertaken) as no Reader well verſt in Hiſtory, and in Scripture Reasonings, ſhall reaſonably reſuſe to cloſe with. All Texts of Scripture herein opened, have their Vouchees, which confirm the ſenſe and meaning offered; One Text witneſſing for another, and that ſo, as they all agree together in their Teſtimony, as to the ſenſe of the mater propoſed, without contrivance, or contradiction. All Propheſies and Parts thereof; ſo far as they are of Times and Things perfectly paſt, are diſtributed each unto their proper ſtory, and that ſo plain, full, and eaſily coherent thereto, that each owns its fellow; as it were many keys every one claiming its proper lock, or as ſo many ſwords, owning all of them their proper ſcabbards. And the whole Prophecy ſo fitly correſponds with all its parts, that every part of Prophecy being grafted into its proper place, the joints thereof ſuit ſo well together, that the whole ſeemeth as it were one entire natural body. And all

To the Reader.

the Visions in the whole Prophecy do ſuit, and correſpond together, as the Times yet to come, do alſo fit in ſo plainly and effectually, and are ſo firmly aſcertained, as otherwiſe cannot well follow, but are to happen in ſuch a neceſſary order, as cannot aptly be avoided.

The chief and main design of this Treatise, is to open and describe that Monster of Mankind, called the Beast which arose out of the sea. This Beast I undertake to demonstrate, to be understood wholly, properly; and only of the Papacy, which hath risen up out of the sometimes famous Church of Rome. This Papacy Reformed Christians have generally called Anti-christ; but of this name my method leadeth me not in, to treat of: And therefore of whom especially meant, it's not in my way, at this time to make enquiry. There have been many Anti-christs in the Apostles time, and as many there may be again: And no doubt but in a sense the Pope may be called Anti-christ, and so may the Turkish Mufti; but who is the Anti-christ, it is not now my turn to say. There is mention also of the son of perdition, That man of sin, That wicked one; and This man also in a sense may

To the Reader.

be meant of his Holiness; but then not so, but He may also be meant of some other man also. But of whom most properly to be understood, and that singularly, my maters at this time invite me not to resolve. The Beast of the Earth, and the Angel, and the Beast of the Bottomless Pit, I have undertaken to determine of whom They are to be understood, and that they are not at all significant of the Roman Papacy. There is also a grand Enemy of Christ, called the False Prophet, and this also must be a Creature diverse from the Roman Beast: And perhaps may be the same with the Antichrist, and That wicked one, and the Little Horn in Daniel, and the Beast of the Earth, of the Apostle. But This Beast out of the Sea, and the Great Whore His Rider, are singularly, and only properly significant of the Papacy; and cannot be spoken properly under all its qualifications, of any Person, Power, or Thing besides.

Now for sure proof, that this Beast, and This great Whore, are to be so understood as I have undertaken to say, and not otherwise, the fourth Chapter of this ensuing Treatise undertakes to evince. But what is to be understood by the Sea,

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is demonstrated in Chapter the III. §. VI. And how the Beast, the Papacy of Roma did according to story arise out of the Sea, and healed the deadly wound, the V. Chapter doth shew, in the four first Sections thereof. And from thence forwards in three large Sections is set forth the whole History of the Papacy, called the Beast out of the Sea, from Hadrian and Pope Leo the III. about the year of Christ, 800, unto this present, for about 900 years. All which story is collected out of Popish Authors, Licensed and allowed by the Papal authority, excepting only that as we enter into Modern story, which is as yet rife in our Grandfirs memories, we have taken in such Authors, as being of good reputation came readiest to our hands. The Beast being thus distinguished by his known and sure marks, and after that, those marks plainly and clearly confirmed by the Story at large. In the VII. Chapter are described such qualifications, as by the Holy Ghost are expressly spoken of this Beast, whence unavoidably will follow,

First, That be it so, that the Papacy of Roma from about the year 800, was infallibly signified by the Beast of the Sea; and that by seven several marks,

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the same thing is demonstrated, beyond all peradventure. Then what need we any farther dispute about the Pope's Infallibility, or the worship of Images, or of Their Idolizing the bread of the Sacrament, or whether the Romans be the true Church? For the Holy Ghost hath expressly decided the Controversie, who peremptorily hath demonstrated by infallible tokens, that the Great Whore is significant of the Pope of Roma, and His Church; and if so, then follows it, that the same Church is a Great Whore, and if so, a Corrupt Church, a false Church, and therefore Schismatical, Heretical, and an Apostatized Church, and none of Christ's. Moreover the Holy Ghost chargeth this Beast, and this Whore, with most horrible Blasphemies, Idolatries, Murders, Cruelties, Sacrileges, and most abominable insolencies, against the Lamb and His followeys: And both the Beast and the Whore being significant of the papacy and the Roman Church; that papacy and Church are by consequence, expressly charged under the name of the Beast and the Whore, with all those abominations. And if so, then the Holy Ghost hath determined all Disputes. And

To the Reader.

in stead of an Infallible Church, hath sentenced the Papacy and its Church to be a false Whore. And charging Her with Idolatry and spiritual whoredom; either this must consist in Her worshipping of Images, and of the Bread and Wine in the Sacrament, or in something else as bad. And charging Her with Blasphemies; either those must lye in Her Blasphemous Titles of Honour, or Her blasphemous Doctrines, or blasphemous Indulgences, or in something else as bad. And charging Her with the bloud of the Saints; either this must be the bloud of the Waldists, or Hulites, or Lollards; or of the Massacree of Paris, or of Cranmer, Latimer, Rildy, Hooper, and Their fellows, in Queen Marys days; or of some other Protestants, or of all of Them. And this being the charge of the Holy Ghost, let them clear themselves as They can!

Now by way of Introduction to these things, is described the Kingdom of the Dragon, and what is meant of that Dragon, and how the same Beast with seven heads, did carry the Dragon in one Head, and the Beast in another. As the first Chapter shews in the four first Sections. And the sixth Section ex-

pounds

To the Reader.

pounds what is meant by that Heaven where the Dragon was, and also the Woman. And how the Dragon persecuted that Woman, and was finally cast out of Heaven, the seven and eight Sections do describe. After this, the Dragon cast out into the Earth, are described the Triumphs of the Church thereupon, in Chapter the third, and Section the first. Also, what is to be understood by the men of the Earth, and how those Earthly men, and principally the Angel of the Bottomless Pit, did drive the Woman into the Wilderness, doth follow in the residue of that Chapter. And from these Men of the Earth, how the Devil set up the kingdom of the Dragon in the Sea; and how the deadly wound of that Dragon was healed by the Rise of the Beast out of the Sea, is that which hath been shewed afore, as the body, or main design of this Treatise. And now in the discussing of these matters, we have occasion to treat of several other Monsters, such as are the Angel of the Bottomless Pit, and the Beast of the same Pit, and of the Earth; as also of the Two Witnesses prophecying in Sack-cloath; and also of the seven Seals and seven Trumpets, and as many Phials of God's wrath,

To the Reader.

as things related to the Beast of the Sea, as to mater of dealing and business they had with him : Which things besides that they are mentioned promiscuously in their proper places of each Chapter, they are more especially treated on in the Præface. Which being as it were an explanatory supplement unto the rest of the Treatise, does Prefatorily supply the Reader with an advice of such necessary Præcognitions, as being first rightly understood, do give so much the clearer light to all what comes after. Among these are especially mentioned Daniel's Prophetical Numbers, which rationally explained by the Terms preceding and ensuing, do point airectly at a certain point of Time when, and the matter of fact, what then came to pass. Which things leading into the Prophecy of the Witnesses slain, do give great light unto the understanding of the Mysteries of the Seals, and of the Trumpets, and of the Beasts both of the Earth and of the Sea, and contribute much unto the answer of all objections of Authors, any whit thwarting our Scheme of the Vision of the Marine Beast, as may appear by my large Præface.

Lastly, the VII. Chapter undertakes to treat of things to come, and opens the meaning

To The Rader.

meaning of the forty two moneths time; that the Empire and kingdom of the Papacy is to continue: And of the fall of the Roman Church at the end of those Moneths; and of the Order of that Fall by degrees; and of the three special Fore-runners thereof: The establishment of an Heavenly and pure reformed Church. The Phial of wrath fallen on the men of the Earth, (which is even now in motion:) And the sounding the Trumpet by the seventh Angel, (which cannot be far off.) Herein also are opened the meaning of the seven Phials of God's wrath; in which is foreshewed, first the fall of the Popish Empire of Germany, signified by the second Phial of wrath poured forth: Secondly, the fall of the Popish kingdoms of France, Spain, Portugal, Savoy, Poland, and others, signified by the third Phial falling upon Them: And thirdly, the fall of the pope himself, with all the Popish Potentates of Italia. All which things hasten to be accomplished; but as to the time when, I have named the very moneths of each fall; but the very day, I leave unto Him who knows all things, to determin. Unto whom be all honour and glory of all His works, for ever and ever.

The

The Præface.

§. 1.



Rue it is, that with unhappy success, many have undertaken to write of the *Myseries* mentioned by the Prophet Daniel,

The Introduction.

& the *Divine Apostle*: For either there was wanting a stock sufficient of diligence & patience, worthy of such Divine things; or else the essay was made before the time, that light enough was brought forth, to fathome the depth of such sublime matters. It appears that the *words of the booke*, were shut up, & sealed, untill towards the end. And yet God hath said it, that *He who hath understanding*, let Him count the Number of the Beast: and *He who hath ears to hear* let Him hear. Whence, shall a man faile in his purposes; yet the *Essay* is of good report! And shall a man miss of his marke, yet it will be a grace to him; in that he hath done his endeavour, with any thing of ingenuity, worthy of the worke. But now the *End* spoken off by the Prophet, drawing on apace, and that so near to be fulfilled: it seemes therefore high time to study the point, & that effectually. My true endeavour have I performed to make knowne these *secretts*; but how farre of truth I have discovered, I must leave to the determinations of time, and the sense of the learned, to be decided.

Dan. 12:
4.
Rev. 13:
9. 12.

Dan. 12:
9.

Of Dan.

§. 2. This Time of the End, Daniel
Him-

The Praeface.

Prophe-
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Himselfe inquiring after: it was told him in answer; that *After the dayly Sacrifice taken away, and the Abomination that maketh desolate sett up; there shall follow M C C X C. dayes,* (at end whereof shal happen some eminent successe;) and after *M C C C X X X V. dayes,* blest shall be those *Jewes, who shall live up to see that day.*] And our Saviour gives some light unto these things saying unto the same purpose [Then looke up, for your

Dan. 12: *Redemption draweth nigh.* Now compare
11, 12. wee this saying of our Saviour, with
Luc. 21: that in *Daniel*, and consider we the
28: grounds of Each: and there will appear

another very eminent, & considerable point of Time; which both our Lord Christ, & the Prophet, doe both a like mention, as an appertinent unto this great

affaire of the *Jewes Redemption*; and it is bespoken thus. First in *Daniel* it is said,
Dan. 12: [At that time shal Michael stand up, the
1. great Prince who standeth for the Children of thy People, and there shall be a time of Trouble, such as never was since there was a Nation, even unto that same time: and at that time, Thy people shall be delivred. Now our Sa-

vour seems to apply this prophecy of *Michael*, the Great Prince, unto the Comming
Luc. 21: of the Son of Man in a cloud, with power and
27, great glory (and that Son of Man is plainly to be understood of Himselfe;) For he mentions three such troublous times as the Prophet

treats on; whereof one was to be immediately preceding the destruction of *Jerusalem*;
Mat. 24.
3. and

The Preface.

and the second was to be immediatly before *Christs Comming*: and the 3^d, immediatly before the *End of the world*. Of these three, the first was at the time of the *Abomination of Desolation* beginning to stand up: and the second is to be at the time ^a of *Michael standing up for the people* and which the *Apostles* called the time of ^b *Christs comming*; and he himsele the *comming* of the ^c *Son of Man*, which therefore was mean't of himsele: and of which time He said [Then shall be great Tribulation, such as was not since the beginning of the world unto this time, no, nor ever shal be.] And these times are farther described, that [there shall be signes in the Sun, Moon, & Starrs, and upon the earth distress of nations, with perplexity, the sea, & the waves roaring; mens hearts failing them for fear; and for looking after these things which are comming on the Earth; for the powers of heaven shall be shaken.] And then shal the Son of Man come; and the Jews Redemption.

§. 3. These things of *Daniel* together with our *Saviours* confirmation; are the Basis or sure bottome, upon which all scripture propheties yet to be fulfilled do depend. And our *Saviours* sayings, in reference unto those of *Daniel*; are the only key that can unlocke those sealed mysteries that *Daniel* spake off: and yet this key hath lyen by, until it pleased God it should be used.

^a Dan.

12: 1.

^b The

same

Mat. 24:

3.

^c Luc.

21: 27.

Mat. 24.

ver. 21.

Luc. 21:

25, 26,

27.

Of the

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used. This foundation then being thus layd, next proceed we to understand; & so to build thereon. The things to be understood are either the *Time* foretold, or the *Terms* of that time, beginning or ending. The *Time* is called a certaine number of *dayes*: and *Dayes* in holy writt, in such a case as here, where the things foretold cannot be comprehended in the number of *dayes* properly so called, are usually & generally read of *so many years* as are mentioned *dayes*.

Ezek. 4: So it was in *Ezekiel* expressly said: And
4, 5, 6. so in *Daniel*, as by the effect appears. And
Dan. 9: so it must necessarily be understood here of
24, 25, as many *years*, as are mentioned *dayes*:
26, 27, that is, here is mention of one number of
& *Ch.* MCCXC. years, and of another num-
ber of MCCCXXXV. years, which
10, 2, 3, were to be accomplished, before the final,
4, 13, & full deliverance of Gods antient people
14. out of captivity.

§. 4. Now these years mentioned, were

Of the not to commence immediatly from the
10. date of the prophecy; nor immediatly at the
Terme, end thereof was the thing prophecyed to
which come to passe: and yet the *Termes* at each
was of end of the time, are fitly described. And
the year first the terme *Entring*, or [*From whence*] be-
Entring: speaks thus saying [*From the time, that the*
when it *Davly Sacrifice shall be taken away, & the*
bore date *Abomination that maketh Desolate shall be*
sett up:] there shall be 1290, or 1335
dayes, Now there hath beene of this nature
since *Danields* Prophecy, twice acted, as in
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The Preface.

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the Prophecy hath beene twice foretold. The first was performed by a *King of the North*, called [*a little Horne, sprung from out of four Hornes:*] which was very finely fulfilled by *Antiochus Epiphanes* King of Syria who put a stop unto the dayly sacrifice for 2300 dayes, or eveninges & morninges; and sett up Idolatry instead thereof. And the time being perfectly past, it appears that those *Evenings & Mornings* were spoken off in a proper sense, for precisely at the end of such a space of Time, the *Altar was cleansed*, & the *dayly Sacrifice was restored*.

But then has there beene another Act of this nature performed by the Beast (also spoken of by *Daniel*) that had *Iron Teeth*, & *Ten Hornes on it's head*, and out of which did also spring another *Little Horne*, which did terrible things, both by word & deed farre beyond the other little Horne. And this Beast also of the *Ten Hornes*, did pollute the *Sanctuary*, and tooke away the *Dayly sacrifice*, and did sett up the *Abomination of Desolation*, in the most holy place. And these Prophecies were fulfilled, or begun to be fulfilled by *Titus Vespasian*, at what time he tooke the *City Jerusalem*, & burnt downe the *Holy Temple*, & the most *Holy place* therein, and filled both the great *Altar*, & the *Altar of Incense*, & all that *Holy place*, with the *bloud*, & the *ashes of dead men*, and by destroying the place, did put a stop to the *dayly Sacrifice*; and occasioned the *abominations* that were made,

Dan. 3:
9, 10, 11.
12, 13.

2 Mac.
5: & Ch:
6. &c.

Ch. 10.

Ch. 7:

Ch. 11:
31. &c.
with Ch.
12: 11.

Josephus
of the
war. of
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Euseb. *Jewes* stimulating thereunto) *Ælius Hadrianus* caused the *Abominations* to be yet more *advanced*, & fully perfected at what time, he established a *Roman Colony* in the place of the city of *Gods people*; and blotting out the memorial of *Jerusalem*. He called it *Ælia Capitolina*; and instead of *Gods house* built up *Temples of Idolatry*, and the carved *Images of Jupiter & Venus* He sett up in the city of *Gods worship*. And this was that time spoken off by our *Saviour*, which referred to the Prophecy of *Daniel*, and was to come to passe after our *Saviours death*. And accordingly it happened to begin in the year of *Christ 72*; and was compleated by *Hadrian* about 70 years after that. Such therefore was the *Abomination of Desolation* spoken of by *Daniel*, & by our *Saviour Jesus Christ*: And after these things were to begin the years *MCCXC. & MCCCXXXV*

Mat. 24: 15, 16. *Dio. in Hadr. & Paulini. Ep. 11.* *Of the 2d, Terme,* which was of the year unto which, the numbers extended.

§. 5. Now this *Abomination of Desolation*; & the *Cessation of Sacrifice* in the holy *Temple of God*, continued at this rate 242 years from the year of *Christ 72*, unto the year 314, which was the 9th, of *Constantinus* surnamed *Magnus* the first *Christian Emperour*. At what time the *Decrees of Constantinus, & Licinius*, for pulling downe, & removing all monuments of *Idolatry*, and for setting up *Christian Churches*, & restoring the *dayly sacrifices*, extended also

Euseb. Ec. Hist. Bo. 10.

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also into *Syria*, & into the *Holy land*. And from thence forwards began the *Idols*, & *Idol Temples* in all parts of the Empire to be cast downe; and the worship of the true God to be restored: and thence forwards the *Abomination of Desolation* at *Jerusalem*, and in the place of Gods holy Temple ceased; and the *Daily sacrifice* in a Gospel way came up againe, And hence therefore reckon we the date of *Daniels Prophetick dayes*; as the Time [from whence] They are to be accounted: that is from the year of *Christ* 314. Unto which adde we the first number 1290 and it falls into the year of *Christ* MDCIV. and then unto the same radical Time, adde we the second Number 1535, and it setteth us into the year of *Christ* MDCXLIX. And these are the Terms [Unto which.]

Dan. 12: 11.

§. 6. But now may we well expect, what every body will be apt to object saying: *Of that* what of *Those years*, more then Others, *HEE* who was before or since? I answer first, That they *who was* are the great *Timesmarks*, given in by the *to appear* at that *Angel*, in answer to the *Prophet's Question* end of saying [O my Lord, what shall be the end of these things?] And would we know, what *Times* were those things the *End whereof* he enquired after; it is to be read out of the foregoing verse. Where by the *Angel* who *Dan. 12: 8.* stood, upon the waters of the River, and did swear by him who liveth for ever, it was *ver 7.* spoken saying; It shall be for a Time, Times, and a part of Time: and when He shall have accomplished to scatter the Power of the holy people,

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people, all these things shall be finished.] Now are *We* to consider the *Occasion*, & grounds of this solemne Oath; but of that afterwards: at present the inquiry is made, after things spoken off, that were finished; and that *Hee*, who is to scatter the power of the Holy People. Now in Answer to this it appears there were severall such [*Hees*.] For there was *One*, [*that King who exalted Himselfe above every God, and did speake marvellous things, and yet prospered.*] But whether

Ch. 11:
36.

by this King, be meant, His Holiness the Pope, who in His Greatness invaded the Holy Land, and sat upon the skirts of Egypt; or the Pagan Emperours, who had done the like, before his dayes: Both of these had done Their feats, & were gone by,

Ch. 8.
13, 14.
23, 24,
25, 26.

long before the yeats, either of 1604, or 1649. and therefore could not this be *that Hee*. Another *Hee* do we read of also in the same prophecy, who tooke away the dayly Sacrifice for 2300 evenings & mornings: but this also being before Christs time could not be *this Hee*. Wherefore seeking yet farther; at length find we out *that little Horne*, which sprung forth from among the

Ch. 7:
8.
ver 21.
ver 24,
25.

Ten Hornes, and was after them All, and had Eyes, & a Mouth which spake great things; and this for certaine was [*that very Hee*:] For He made warre with the Saints, and prevailed against Them; and was of a nature diverse from them, and Three of Them fell before Him: and He was to wear out the Saints of the most High, and would thinke to change Times,

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Times, & Lawes; and was to prevail for a Time, & Times, and the dividing of Time. And now by all signes, & tokens, taking This to be that Hee, that was to scatter the Power of the Holy People: Our next worke is to enquire, who was that Hee, that hath done all these things?

§. 7. In answer unto this question; The Time of the appearance of this Hee upon the stage, must point at the Individual Person, or Fraternity of Persons. And because two severall times are named, we must examine Them One by One: in which of the Two, the Hee hath appeared. For the Times are both past, & gone by. But whereas both these years in debate, doe settle Themselves farre within the Times mentioned in the Revelations; we may justly expect the same Times, there also, and that not without farther Light into Their significations. And accordingly so we find Them; 1st. in the Vision of the Measures of the Temple, and 2^{ly}. In that of the Monsters ^b the Dragon & the Beasts of ^c the Sea, & of the ^d Earth.

In the Vision of the Measures, we find the space of Time, measured out, by certaine spaces of place. Wherein as the holy Temple of God was antiently divided into four spaces of Place, of which Two were Courts of the Temple, whereof One was called, the ^a Court without the Temple, or the Court ^b of the Gentiles; and the other was the ^b Court of the Jewes ^c or Salomons

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a Rev. 11.
b Ch. 12.
c Ch. 13.
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of the
Vision of
the Mea-
sures in
the Re-
velations
Ch. 11.

a Rev.
11: 2.
b Jos. of
the Ant.
c 2 Chro.
6: 13.
c Act.
3: 11.

Parch

The Preface.

^dExod. Portch. The other two parts were properly
 26: 33. the Temple it self: in which the first part
 Heb. 9: was called the ^dHoly place, and the other
 2, 6. was the ^eMost Holy place. Now according
^eExod. to these four spaces of the Temple it appears,
 37: 10. that the ages of the Gospel times, are mea-
 Heb. 9: 7. sured into four parts also. Whereof the
 Rev. 11: first age of the Gospel Church is called the
 1, 2. time of Forty two moneths space, wherein

And of the Pagans did tread holy Church under foot;
 those and wherein there was but One Anointed
 measures One, or but One witness in the Church;
 in 4 the Magistracy being wholly possessed by
 parts, the Pagan Emperours, who during the
 wherein reignes of 42 Emperours precisely, were
 of the 42 lords over Gods Church. And this Time
 mone- was likened unto the Court without the
 thes, the Temple, whereinto the Gentiles might
 1st, part, commonly come. And during most part of
 & the this space of Time, the dayly Sacrifice cea-
 1260 sed, and the abomination of Desolation stood
 dayes the in the holy place. Now the next age of the
 second Church, is called the space of ^a 1260 dayes,
 part. & wherein Gods ^b Two witnesses did prophesie
 of the cloathed in sackcloth. These witnesses are
 two witt- called ^c Two olive Trees, & Two Candlesticks,
 nesses standing before the God of the Earth. And
 prophe- those are by the holy Angel in Zechariah,
 cying in expressly said (to be the Two Anointed Ones,
 Sack- that stand by the Lord of the whole Earth.
 cloth Now as the Olive Trees have many bran-
 of whom ches, so in the Magistracy & Ministry of
 meat. en Church, be there many Successions of

^a ver 3. Officers, who by course do serve before
 b ver 4.

^c Zech. 4: 2, 3. with ver 11, 12, 13, 14,

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the God of the whole Earth; as did Zorobabel, & Jchofbua who were the Olive branches serving in place, & power, in the dayes of the prophet. And by the two Candlesticks are meant the seats of those two Church Officers, wherein the Light of their Ministry doth shine. In the first age of the Church there was but One of these in power during 42 moneths, and there was then no measure of Time in holy Church, all times being reckoned according to the Era of the Gentiles. But in the year 314. at what time Constantinus the first Christian Emperour came into place, then began two wittnesses to rule in holy Church, & thence forwards the year of Christ began to be the common Era or Computation of Time.

Scaligeri.
Emend.
Tempor.

Now these 1260 years of the two wittnesses, beginning upon the same bottom, with the 1290 years of Daniel, (dayes being taken for years here, for the same reason as they were there) and being added unto the year 314 of Christ, do extend unto the year of Christ 1574. At what time Reformation of Religion had made a great advance in the Church. In Germany the Reformation had flood at that time above 50 years, and so in Sweden, and Denmarke, England, Scotland, France, Poland, Hungary, and all over Europe. But it shall seeme the Holy Ghost writes not, that the Testimony to the Truth, was well finished, until the year 1574, or thereabouts. At this time, Queene Elizabeth

And at what time Their prophecy was finished.

See the Ch. of religion by Alsted in Thetaur. Chr.

The Preface.

had perfected that *purity of reformation* which *her brother* had begun, and which so many *Holy Martyrs* by their *pious sufferings* had made famous. This *Reformation* was 12 years of age at the sett time: But that hinders not to be significant of the Terme of Time foretold; the sense of the things spoken off, bespeaking not a Time precisely falling into a Notch, at a certaine day or year; but rather giving notice, that at, or before such a year the *Testimony of the Two wittneses* should be fulfilled; and so it was done, as to be ready ripe, & perfect against the sett time. Now by this *Testimony finished* must be understood, [*A Church established with Gospel Magistrates, & Ministers* in all things according to the sense of *Holy writt.*] Such a Church was undenyably established by *Constantinus* and the *Council of Nike* in the year of *Christ* 325, and the 20th. of the reigne of *Constantinus*. For the *Church* in those dayes was pure, even as Gold newly tryed in the fire: the members of that *Council* being most of Them, as so many brands snatcht out of the fires of most severe persecutions. And now therefore that Church which hath establishment with *Magistrates & Ministers*, in doctrine & discipline according to the canons of that *Council*, and the customes of that age, is a sure *testimony* that the *Two Anointed Ones*, the *Chiefe Magistrate*, & the *Chiefe Minister* thereof, the two *Candlesticks*, and two *Olive trees* prophesying there,

Socratis
& N-
keph. Ec.
st.

And
where &
by whom:
and that
Eicher in
part:

The Praface.

there, have finished *Their Testimony*, according to Gods word, & the pure Primitive times. Now the famous *Luther, Zuingle, Melancton* & others were (no doubt) good men; and great instruments of Reformation in the Churches of *Germany, Sweden, Denmark, Hungary, Poland, France &c.* and their *Confession of Augusta* was a good essay of Reformation, but it was not a Testimony finished: as appears by the disagreements from time to time continually arising among *Themselves*. For they did not propose to themselves to follow the patternes of pure & holy times, but went on of their own *Councils*, as they could agree. And thus in *Bohemia, Hungaria, Polonia, Helvetia*, and *France*, either for want of reformed *Magistrates*, They could not; or misled by privat interests They did not establish *Their Doctrines & Discipline* according to the patternes of pure & holy Times. But while They pretended to make the pure *Scriptures* Their only patterne; first They opened endless gaps, to lett in innumerable schismes into the Church, about the true sense of the scriptures; and 2ly, by going astray from the *Canons of General Councils* which were of most eminent Reputation, They ran *Themselves* into horrible schismes never to be excused. And againe in many places Reformation was carryed on tumultuously, and not without great disorders; such as were *Rebellions, breach of fealty*, to sovereigne Princes,

Alstedii
Chr.

Thefaur.
in Chron
Religio-
nis.

G Hor-
nii Hist.
pol. &
Ec. pe-
riod. 3.

The Preface.

bloud, & rapines: and where any of these were mixed with Religion; however there might be a Reformation from Popery notwithstanding, & much of amendement: yet it could not be called, the *Testimony of two witnesses finished* or perfected.

Or perfectly.

Chronicles of I. Stowe & Acts: & Mon. by Iohn Foxe. However by the year 1574 that eminent *Timesmarke* of the *Testimony finished*, there was such a thing accomplished, there was a Church found in all points compleatly reformed according to the times of *Constantinus*, & the *Council of Nike*, and that without any thing of the guilt of Rebellion, bloud or rapine, or any sort of disorder. And this was done in *England*, begun by *King Henry*, advanced by *King Edward*, purified and refined by the fire of persecution in the dayes of *Queene Mary*, and lastly finished by *Queene Elizabeth* of blessed & happy memory, and was but newly perfected; at what time the great *Timesmarke* of the year MDLXXIV. came up. And the *Glorys* of this Church are Their XXXIX *Articles of Religion*, Their *Booke of Common prayers*, Their booke of *Homilies*, and Their *Church Canons*.

Of the Mater of fact, at the End of the first number, MDCIV.

Now 30 years after this *Timesmarke* of the *witnesses Testimony finished*, cam up the first *Number* of *Daniels Prophecy*, 1290, in the year MDCIV. which standing upon record with no other Character, in the face of it; but as a standing marke of the hastening & approaching times of the *Jewes Redemption*: and yet so, as it must be.

The Preface.

bespeake some eminent Maters come to pass, then abouts, in order to such a purpose. Now as to *the scattering the holy people*, we find nothing of it at this time. The *German Protestants* enjoyed peace, and liberty of religion, and so all most every where except in *Stiria* under *Ferdinandus of Austria*. *Clemens the VIIIth*, was then Pope, who had newly enjoyed his *Paganish sports* at *Roma* called the *Popish Jubilee* in the year 1600; and had wel filled his pocketts with the rewards of His mock blessings; so as He desired to sleep, rather then trouble himsele with religion: and *Rudolph* then Emperour was much of His mind *Henry of France* minding the world more then religion, was newly become *Papist* himsele: but permitted his protestant subjects to enjoy Their religion peaceably. *Sigismund* King of *Poland*, & *Sueden* another *Apostatized* prince for love of the world above religion, yet gave liberty to his subjects of the reformed religion. The *Danish Protestants* under *Christian the IVth*, a Protestant prince peaceably enjoyed. And thus the *Reformed Religion* enjoying a general peace, was advanced unto a considerable height. But in *England* the famous *Queene Elizabeth* dead, *King James of Scotland* the next heir, United the three Kingdomes of *England*, *Scotland*, & *Ireland*, into One *Fraternitie*; and Established the same true antient catholik & Apostolical Faith all over the 3 Kingdomes. Whence

Alstedii
Religion.
Chronologia.

Cluverii
Epitome:

Chroa.
of Sr.
Rich.
Baker.

The Preface.

conclude we, that as the *Testimony* of the *Two witnesses* began to be finished under *Queene Elizabeth*; so under this *King James* it attained an advancement unto it's full growth. And from this time forward the *Beast of the bottomless pitt* began also to ascend.

Of the § 8. Having treated of the first number
3^d, Mea- of the Prophet, now come we to the se-
sure or cond, which fell into the year MDCXLIX
Age of And now the first number answering not
the here are we to expect to find that HEE
Church, who is to scatter the power of the Holy people
which And with this also does agree the *Vision* of
consisted the Measures. Wherein having treated of
of three the second age of the Church, consisting
dayes & of 1260 years; Come we now to the 3^d,
an halfe. age of Holy Church, which is esteemed a
that part of the Temple which was antiently
called [The Holy place:]; and in the Mea-
Rev. 11: sure, is said to consist of [Three dayes & a
12, halfe's Time.] Now these Three dayes & a
Halfe, are also spoken off in Daniel; but
are there other wise called [A Time, and
Dan. 12: Times, and an halfe Time.] And during
7. these Times, Hee who was to scatter, was
to appear. Now therefore it shall seeme
that these three dayes & an halfe, are now
here taken meerly for bare years, as in
other places, but for certaine Periods of
Time, as is said in Daniel; and in all like
lihood, as hath been afore expounded of
the monethes, doe signifie, three severall
Princes reignes, and an halfe reigne, or
Time

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Time of *one Prince of one name, or sort*; and two times of *two other Princes* both of some other name, sort, or family; and an *halfe reigne, of a fourth*. So as here seemes to be a certaine space of Time measured out, by bounded spaces, yet of uncertaine lengthes. Now these *Three Times, or Dayes* and the *Halfe*, are to be understood to commence, *partly before, and partly after* the *Holy people scattered*. I say partly *Before*, because the *Angel in Daniel, names it before*. And partly *After*; because in the *Revelations*, the *Corpse of the witnesses* were to remaine *3 dayes & an halfe above ground* after they *had been killed*. And yet the time was *not to end*, until they *were risen againe*, and the *Beast of the Bottomless pitt*, together with the *Tenth part of the city shall be slaine*. Whence it follows that the *slaughter, and scattering of the Holy people*, was to happen in the *midst* of these times, and that this *scattering of the power, in Daniel*; and that *killing of the Witnesses in the Revelations*, are both intended of one, & the same Matter.

Dan. 12:

7.

Rev. 11:

8, 9.

ver 13.

To come therefore to the purpose, the Time being precisely sett, and said; That in the year MDCXLIX. these feats are to be accomplished; inquire we then very strictly of that year, or the years about; what was done in those dayes? In the year 1648 in Germany after a long warre, was made a settled peace, at what time the reformed Churches were to enjoy Their religion,

And of

that In-

dividual

HEE

that at

end of

those

dayes did

appear.

gion,

The Preface.

Alstedii Chronol. relig. gion, all but in *Bohemia*, & *Austria*; wherein they were forced either to leave their countreys, or Their religion. In the *Netherlands* after as long a warre, on the

Id. in Chr. Bel. Belgic.

same year was peace made with the King of *Spaine*, to the great advantage of the Reformed. In *Denmarke* all was in peace, and so was it in *Sueden*. In *Poland*, *Hungary*, & *France*, it was not so wel with the Reformed; but there were no eminent calamities, except that about some 5 or 6 years after the sixt time of 1649, was a Massacre in *Savoy*, & soone after was another in *Poland*: but then in each place, one sort of the two wittnesses did not suffer; no nor in *Bohemia*, or *Austria*, had any such thing happened. But alas when we arrive at length in *England*, then find we the whole scene acted over to the life. For there we hear tell, first of the *Chiefe Bishop* of the Church in that Kingdome, who, (was eminently famous for His writings in defence of the Reformation, against the Errours of the Church of *Roma*, and yet) by an *Authourity* unlawfull, was condemned to death by the

Sander-
sons life
of K.
Charles
the Ist.

See
Laud
against
Fisher.

See His Tryal & Execution
printed by His Judges. And Mr.
Mays History of the Parliam.
warrs against the K.

Votes of His Iudges, against all rights of Lawes either of God or man; but by a lawe purposely made to take away his life, after the fact was done: And that by such Men as had no power of Themselves to make such a lawe. And this was done in *January 1644*: And was a beginning

The Preface.

ginning to Scatter the Holy people. At this same time were causeless warrs carryed on (by the same power as tooke away this mans life;) against the Other Chiefe wittness the King of England, (one of the most religious, wise, holy & best of Princes that ever wore a crowne since Christs time.) In which warre were many thousands of Loyal Subjects slaine, justly fighting in defence of a truly holy cause, besides many eminent persons put to death in cold blood meerly for Their Loyalty. And lastly the King having delivered up himselfe into the hands of his Enemies. After the same manner as by the Jewes was done to Christ, He was formally arraigned, tryed, & condemned, and lastly was executed as a malefactor by his owne Subjects, or Servants. And this was done upon the 30th, of January (O.S.) in the very year forespoken MDCXLIX. And here therefore HEE obtained to scatter the power of the Holy people. And Here it was, at what time the Beast arising out of the bottomless pitt obtained, first to make warre against, and then to catch, & lastly to kill the Two wittnesses of God: And those very two wittnesses, who above all Others had most eminently & religiously finished Their Testimony, as was shewed afore. Now the King and the Chiefe Bishop were the two annointed Ones, who stood before the great

See the Confession of the Adversaries in Their great Remonstrance of 1641. Also the Hist, by Mr: May a Parl: writer: Also the Kings owne works, & Acta Parliament. 13, Car ijdi, jul, 30, 1661,

Deut. 17:
12:

The Preface.

God of all the Earth: But by the death of These alone, the witnesses were not slain. But this Beast not only destroyed the individuall Persons, King Charles the first, and Archbishop William, who were only two branches of the Olive Trees, and two Candles of the Candlesticks; but they destroyed Kingship, and Episcopacy, and by so doing cut downe the two olive Trees, and cutt to pieces the two Candlesticks. These were strange things the like whereof was never knowne before, nor besides, nor since, except when Our everblessed Saviour, & John the Baptist suffered much after the same rate. And now remember we, How remarkeably this year was pointed out, 2000 years before ever it came to passe; and say we, it was not without the utmost depth of reason.

Of the But yet farther to ascertain the undoubted marks of that very Hee, who scattered Fast, by the power of the Holy people: Inquire we into this Hee all the marks, & descriptions thereof. First who, and what, and where, was that med. In Little Horne; which came up from among all particulars the Ten Hornes, before whom were Three of the first Hornes pluck'd up by the roots? The mention. Ten Hornes as I shal here after shew, were in Dan. the Kings & Kingdoms of France, Germany, England, Scotland, Ireland, Spaine, Dan. 7: Poland, Denmarke, Sweden, and Hungary. 8. From out of these, or some of them, arose that Impostor Cromwel, and that Community of people called the Keepers of the Liberty

The Preface.

of England, Members of the two Kingdomes
of England, & Scotland, Before whom the
King of Three Kingdoms fell, & that utterly,
unto the Losse of all, for the time.
Now can there no where be found such
another thing done, from Daniels time,
until now; so done, & that so exactly; ac-
cording to the prophecy: then say we that
it was in England, where the Little Horne
arose; And whether O: Cromwel; or the
Keepers of the Liberty, were the very thing!
Let it be agreed betweene Themselves. 2ly, In
[this Horne were Eyes like the Eyes of a Man:]
Which had it not beene so, neither O:
Cromwel, nor those Keepers had ever at-
tained to that height they enjoyed. 3ly,
[They had a mouth speaking great things, and
that against the most high, and against His
Saints:] And so had These. Wittness Their
most strange & * blasphemous doctrines, and
Heresies, by them vented; and most haury
presumptions by them proclaimed, & prac-
tised, especially in the Tryall of Their
King. 4ly. [His Looke was more stout then His
fellows:] And it may be remembred that
this O: Cromwel; and these Keepers, in
Their time; were a Terrour unto all Their
neighbours: yea the mighty Lewes when
time was, vail'd bonnet unto Oliver the
Brewer. 5ly, This Subduer of 3 Kings, was
[diverse from all the Ten Hornes:] and that
1 by name, called Protector, & not King,
and 2. by religion, as being no Papist, but
a Phanatik Protestant, of such a religion,

The Hi-
story of
Indepen-
dency.
Print. at
London.
Dan. 7:
8. & 25.
* Hornii
Ec. Hist.
per. 30.

ver 20:

ver 24.

The Preface.

as never supream power profest before.
 ver 25. *oly. [He was to wear out the Saints of the most High:]* And so He did, having what by blood,

Id. ver. 25. [He thought to change Times & Lawes, and they were given into His hands, until a Time, & Times, & the dividing of time.] And this

ver 26. also was true of Him; For he utterly extir-

pated the good laws of the Church, and many of Holy writt too, as the Commandments, & Creed, & Lords Prayer, & the Gospell feasts, all which were not permitted to be used in divine service. But Lastly [the judgement satt and his dominion was taken away, and destroyed unto the end.] And so it happened when by the mighty hand of God, Charles the II^d. was restored, and the little Horne dug up out of the grave, was buried under Tyburne, and his head set upon a pole on high. Next who, & what

As also
 in Revelations
 the
 XIth, of
 the Beast
 of the
 pitt.

Job. 8:
 23. Ch.
 16. 11.
 Eph. 2. 2.

was that Beast which arose out of the Bottomless pitt, but the selfe same Person, or Community of Persons, which was understood by the little Horne? and which was bred, & borne in England, and lived & dyed in the same? To be of the bottomless pitt, is as much as to say, to be from beneath, or from out of this world, or from the Devil, the Prince of this world. And the workes of the Bottomless pitt, must be such as are wrought under ground, that is secretly, under a mask, as when by feined godlines, wicked

Angels

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Angels, or men, do act the counterfeit parts
 of Saints, or Holy men. And the truth is,
 this *Beast of the Bottomless pitt* did once ap-
 pear in Germany, in the guise of *Anabap-*
tists, where those people did verely seeme,
 to act all the parts & practises of Godliness
 so much to the life, insomuch as most men
 did admire Them, & tooke Them to be
 the *true people of God*; until having gained
 into their hands the city of *Munster*; then
 putting off Their mask, They plainly
 shewed what they would be at, when they
 began to *kill*, & *rob*, & committ *adultery*,
 & all manner of *Leudness*; until in 1535,
 the city was taken, and these instruments of
Satan were broken. But then out of Ger-
 many, in proceess of time, the *Spirit of Sa-*
tan, cast out there, came into *England*,
 and somthing of it was acted under *Queene*
Elizabeths reigne, and more of it advanced
 in time of *King James* the 1st, but in time
 of *King Charles* it came to perfection, and
 acted over againe all the practises of *Mun-*
ster; but with deeper policy, and far grea-
 ter force. For acting *Saintship* craftily,
 the city of *London*, & a great part of the
 two Kingdoms of *England*, & *Scotland*,
 did wonderfully admire this *Beast* for it's
 worth of *wisdome*, & *Holiness*. Insomuch
 as pretending the *glory of God*, and the *Re-*
formation of religion; and the honour of the
King & Church, & welfare of the *King-*
dome; This *Beast* deluded both the *King*,
 and the *Church*, & the whole *Kingdome*:

2 Cor:

11, 14,
15:

See the
 Pract. or
 Epist. to
 Hookers
 Ec. polic.
 an d Sleic-
 dani Hi-
 storiam?

See Sau-
 dersons
 Life of
 King
 Charles

Rev. 17.

until

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until having gotten to be in power, He ray
sed warre, against Gods Two wittnesse
& overcam, & caught, & killed Them
That is he putt downe the lawfull Magi
strate and his lawfull Heirs, & the lawfull
Government which was according to the
good laws of God, & Man: and sett up
another Government of His own head
and new Governours as he listed. And He
putt downe all lawfull Officers of the
ver 8,9. Church, and all the good lawes thereof, &
made new lawes & new Officers, as he listed
And the Dead Corpse of Magistracy & Mi
nistry, viz the next Heir to the crowne, &
the next Successor to the Archbishopsrike
were either banished imprisoned or rendred
useless for 3 dayes & an halfe; which was
during the time of Thomas Lord general of
the Army, which made one Day, or Time
and during the Times of Oliver, first Lord
General of the Army, & then Protector of the
Kingdome, which made two Dayes or Times
and lastly during the little Time of Richard
Protector, & the Confusions that followed
which made up the halfe day, or Time
ver 8. These Carcases or dead bodies of Magistra
cy & Ministry did lye in the Streets of the
great city spiritually called Sodome & Egypt
where also our Lord was crucified. This great
City was the Roman Empire, which in the
Apostles time was divided into several Pro
fectures, here called Streets, in one where
of Christ did suffer, & in another the two
wittnesse after the manner of Christ. But
Kindred:

Dion.
Histor.

Rev. 11:
9.

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Kindreds, Tongues & Nations during the
 3 dayes & an halfe, did preserve these car-
 casses, that they were not buried, or ut-
 terly ruined & dissolved. But the men of
 the Earth or the Bottomless pitt, rejoiced &
 made merry, & sent gifts to one another, viz
 They kept anniversary dayes of solemnity for
 joy of the Two wittneslies overcome, &
 slaine. And one an Alderman of Yorke upon
 one of those dayes, after he had feasted with
 his friends went aside, and haug'd himselfe.
 But after the 3 dayes & an halfe expired,
 the spirit of Life from God entered againe into
 the two wittneslies, and They stood upon Their
 feet, and great fear fell upon Them which saw
 Them. And this came to pass, at what time
 it pleased God by a wonderfull hand, to
 restore the King. & the Archbishops; &
 the whole Church, & Kingdome, & the
 Government thereof as it had been in for-
 mer times.

ver 10.

ver 11.

An. 120.
 Car. 14.

Lastly whereas there are mentioned two
 Beasts; whereof one arose out of the Sea; Revel. the
 and Another ascended up out of the Earth. XIIIth,
 That last seemeth also to be the same, with
 This out of the Bottomless pitt: and all the
 marks thereof do agree with that Person, or
 Community of Persons thereby signified.
 As first whereas he had [Two Hornes like a
 lamb, but spake like a Dragon.] There were
 the Two Kingdomes; thereto answerable,
 (or rather certaine schismatical Persons,
 who had fraudulently gott into Their hands
 the power & sway of the two Kingdome)

And in
 Revel. the
 XIIIth,
 of the
 Beast
 with two
 Hornes.
 Ch. 13:
 11.

of

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of England, & Scotland: which were the Strength of this Beast; as the Ten Hornes had been unto the Beast of the Sea. 2ly, [He caused the Earth, & the Inhabiters thereof, to worship the Beast whose deadly wound was healed:] that is, by worshipping His Image, which this Beast did cause to be made. This Image was the Council of State then reigning in resemblance of the College of Cardinals: And O: Cromwel was over Them, as His Holiness the Pope, over his Conclave: And the Image of a Parliament commonly called Barebon's Parliament; (called by Cromwel without any other Election, as was usuall;) made up the generall Council of the 3 Kingdoms, so as what this Pope, & these Cardinals, and this Council, did advise, was to be esteemed infallible. 3ly, [He did great wonders, &c. & deceived Them who dwell on earth.] That is, He was for the time very successfull in warre, and in all his policies wonderful, & unto admiration; whence he deceived the men of the Earth, or the worldly men of the pitt. 4ly, [He made to worship the Image of the Beast,] that is, he made Them submit unto the lawes made by Himselfe, & his Committee & Councellers, in as much as if They had been a lawful Authority. And 5ly, [He caused all men, smal & great, rich & poor, bond & free to receive a marke, in Their right hand or in Their foreheads: so as no man might buy or sel without this marke, or the name, or the number of the name of the Beast.] This marke

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marke was a certaine *Covenant*, commonly called the *Engagement* whereby all people were engaged to joine with this *Beast* in all hisdoings, and to be true & faithfull unto Him, without a King or House of Lords. And this was called a marke [*in the forehead*] because of the obligation layd on the mind, by promise or *Covenant*: and it was a marke [*on the hand*] because of the subscription made thereby. And without this engagement made and taken, no man of any ranke might buy or sel; or have any benefit of the Lawe: unless He were knowne, to be of the Godly party which was the name by which they usually distinguished Themselves: Or was One of their number of the good old cause (as They called it,) viz of the 666 Persons English, & Scottish; who were O: Cromwells principal Confederates ver 18, in his great worke, of Murdering the wittnesse. For it was the Number of a Man; as it were a Number of Men of the precise quantity of 666 Lords & Commons, Committee Men, Armymen, High Court of Justice men, who were the great Doers in peace, & warre, and in all Parliaments, & Councils: Whom, tho a man may guess & say, who They were, every one of them; yet are They best knowne unto God alone. And thus have we discovered both the Time, and the thing to be done thereon. And all markes & tokens so fittly agreeing, there remains no more roome to doubt: but that the time is come, of which it was said

The Preface.

Dan. 12: Blessed be he who liveth to see that day. For
12. & 7. Hee, who was foretold off, hath accom-
plished to scatter the power of the holy people.
And we have seene, & knowne the man,
and all the things that were said of Him are
come to passe, and are gone by.

Of the
Occasion
of the
Angels
prophecy
of that
HEE
asore
said.
Which
was the
Trou-
blous
Time.
Dan. 12.
1.
& Luk.
21. 25,
26, 27,
28.

§ 9. But yet it remaines stil to inquire
what was the Occasion & Ground, where-
upon the Angel said, *All these things shall
be finished?* And this we find was said in
answere unto two Angels, concerning the
wonders spoken off before, when They should
end? And those wonders we find expressed
in the first verse: How there shall come
[a Time of Trouble such as never was before,
since there was a Nation even unto that same
time: and at what time, the people of Da-
niel, the whole Israel were to be delivered:]
For that Their Redemption was then drawing
nigh. Now the Time seemes to be out,
and yet this Time of Trouble; and the Re-
demption of Israel doth not at all appear.
Tis true; but yet the Time is at hand of the
One, and the Other is to follow after it:
For in Daniel it appears, these Two things
were not to happen until the Time, &
Times, & Halfe Time were out; And in
the Revelations it was not to happen, until
the end of 2 dayes & an halfe; which were
the same with the Times, & the halfe time.
And tho it is said the 3 dayes, & an halfe,
ended with the resurrection of the witnesses,
which is past & gone by: yet are we to un-
derstand that in this Vision of the Revela-
tions

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For there are Three dayes & an halfe, of two parts; whereof one was a short three dayes, which lasted only while the Corpſes of the witnesses lay in the ſtreets: but the other was a longer 3 dayes, which being the ſame with Daniels Times, bore date with the firſt number of Daniel 1290, and beſtriding the ſecond of 1335 was to extend unto the Time of Trouble, and the Delivery of Iſrael; and from the ariſing of the Beaſt out of the pit, unto the Earthquake, & the Tenth part of the city ſlaughtered & fallen, and unto the time of the VIIth, Angel who is to ſound his Trumpett, and to bring in all the Earth to be the Lord. And thus theſe Three Times, or Dayes, with the Halves are to meaſure out that age of the Church which reſembleth the Holy place of the Temple, wherein ſtood the Altar of Incenſe, which ſeemes to allude unto the Sacrifice of the Two witnesses, by meanes whereof preparation is to be made, after this purification, when the witnesses ſhall riſe up againe, to enter within the vaile into the moſt Holy place. And then is to come in that 4th. age of the Church, wherein the Jews are to be delivered, and the whole world is to be the Lords, & His Chriſts. Now in order to this deliverance it is required among other things, That [The time of the Gentiles be firſt fulfilled.] And what is to be underſtood by this Time of the Gentiles, is hard to be determined: the moſt like is, that it ſeemes of Them, as once it

Rev. 11:

9.

ver 11:

Dan. 12.

7. with

11: 12.

Rev. 11:

7, 8, 9.

with ver

11, 12,

13, 14,

15.

Zech. 14.

9. Dan.

7: 27.

Lev. 23:

27, 28.

&c. with

Rev. 11:

7, 8.

&c. ver.

15, 16,

to 19.

ver 15.

Luk. 21:

24.

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Gen. 15: did of the *Amorites*, as if *Their Iniquitie*
16, waited to be fulfilled. For as the *Jewes* ha-
 ving killed *Christ*, as the greatest *Sinner*
 that ever were, endured the greatest trou-
 bles that ever were heard off. So now it
 seemes, as great Troubles are to befall the
Dan. 12: *Gentiles*, as once did the *Jewes*; intima-
 1. with ting as if Sins answerable unto those of the
Lu. 21: *Jewes* in killing *Christ*, should also be found
 25, 26, among the *Gentiles*: Such as were those in
 &c. England, of doing by *Their Innocent &*
Holy Sovereigne, as the *Jewes* had done by
Theirs. So also, something after the same
 rate, did the *Turks* do by *Ibrahim* *Their*
 Turkish Sultan, within compass of the same year
 Hist. whereon King *Charles* of England was also
 murdered. So also have the *Popish Cardinals*,
 & *Councils*, done by some of *Their*
 Hist. of *Popes* whom *They* arraigned, condemned,
 Counc. deposed, & imprisoned. And tho the Sultan
 of Con- *Ibrahim*, was a barbarous, & most leud prin-
 stans. ce, and Pope *John* the XXIVth. was as vile,
 & leud a Churchman: yet according the
 principles of the *Judges* that did the execu-
 tion; Each of them were to have beene este-
 med sacred, & Holy, by *Their places*, as
 if *They* had been the greatest *Saints* in the
 world: and therefore are to be charged a-
 gainst *Them* as if they had been really such.
 And hence is it that all *Heretiks*, *Schisma-*
tiks, *Papists*, & *Turks*, and *Pagans* too for
 these, & such like Crimes, all the world
 over, are to expect in all places by course
 such another doome as befell the *Jewes* in
 the

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the days of *Titus Vespasian*. And according to the sense of the *Revelations* these judgments are to begin with the *men of the Earth* *Rev. 16: 1, 2, 3, &c.* the *Schismaticks* & *Hereticks* as the worst of Sinners; and then the *men of the Sea*, the *Papists* are to take Their turne: And then a second sort of *men of the Earth*, the *Turks* & *Mahometans*; and lastly the men of the *Ayr*, the *Pagans*, are to take Their turne. And while these things are in agitation the *Redemption of Israel* will be effected. I might shew a reason for all these things, but the time is so near at hand, that the effect will approve it selfe the best reason. For I reckon that with the year 1604 *King James of England*, perfected the *Testimony of the Two the set witnesses*, whose reign was *one Time*, or *time the first day*; since whom have reigned *Two when Kings* over the same 3 Kingdoms, of the *They are* name of *Charles*, which have made up the *to happen* other Times & the *Two other Days*; and pen- lastly the interrupted reign of *James the 1st*, looks very like the *halse reign*, or *Time*, or *Day*: Which if ended, then say we the *earthquake* is immediatly to begin, and there will be *Turning*, & *overturning*, & *turning upside downe*: And which way it will come God knows, but surely we may expect such a *time of Trouble*, as *England*, *Scotland*, & *Ireland* never knew the like before. I pray God prepare us to behave our selves under it, as becomes *Christians*; and in due time send us an happy deliverance. But as for those men who are under the *marke*

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or Name, or Number of the Beast let them looke to themselves. And when England has had it's lott, then let the next *Schismatical*, or *Popish* countrey expect it's doome, & the rest in order.

Of the
General
Vision of
the
Seven
Seals
opened.

§. 10. And now having so fully and plainly opened this most material Prophecy of *Daniel*, and applyed it home so effectually, as I humbly conceive cannot aptly be denyed: in the next place, I would gladly make use, of these knowne, and plaine things, as a key unto all the *Visions* in the *Revelations*, & for the opening of the same. These *Visions* to be opened are, 1st, that of the *Seals*, 2^{ly}, that of the *Trumpets*, 3^{ly}, that of the measures already opened; and lastly that of the *Monsters*.

Of the
1st, Seal
opened,
and the
signification
thereof.

1st. The Mystery of the *Seals* was introduced with wonderful solemnity, in an assembly of God the *Father*, *Son*, & *Holy Ghost*, & all the *Holy Angels* attending: and must therefore signifie, according to the nature of *Seals*, some great & wonderful mysteries concerning the Church about to be opened. And being seven of them, they were opened in order. The 1st presented a *Man sitting on a white horse*, with a bowe in his hand, and a crowne on his head, going forth conquering & to conquer. And did thereby signifye the first age of the Church, wherein Religion, & Righteousness, did truly flourish, and conquered by patient sufferance, filling thereby the Church

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Church with infinite converts, untill all most all the whole Empire becam Christian. And this being in the very time while *Paganisme* trod holy Church under foot, and while the *Abomination of Desolation* lasted in the holy place: It was so much the more to be admired, that (as the palme tree, which the more it is oppressed, the more it groweth) so did this holy primitive Church. And this time of the white reigne lasted from Our Saviours time untill the Council of Nike.

From this time forwards, did follow the 1290 years, of *Prophecyng in sackcloth*. During which space were opened four more *Seals*; whereof the first presented [*a Red Horse, and one sitting thereon, with a sword in hand to take peace from the Earth.*] These were bloody times, wherein the Church was persecuted by Churchmen: who were either the *Arrian Emperours* in the East, or the *Gotthian Pagan or Arrian Kings* in the west: And these times lasted 300 years farther unto the reigne of *Phocas* the Emperour. The next *Seal* which was the 3^d, in order presented [*a black horse, and one sitting thereon with ballances in his hand, who proclaimed scarcitie.*] And this being a famine unto the Church, rather then unto the *Earthly people*, proved to be a famine of Gods word. And hence first the *Greeke Church*, & then the *Roman*, tooke up the stile of *Universal Bishops*: And thence the *Churchmen* generally studyed ambition

Rev. 11:

I, 2.

Dan. 12:

11.

Of the

2^d. Seal

opened.

And it's

mystery

bed.

Rev. 11:

3.

Ch. 6:

3, 4.

Of the

3^d. Seal

& it's

mystery.

ver 5, 6

more

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Of the
4th.
Seal, &
it's mys-
tery.

more then religion; so as all true know-
ledge of Gods word in 300 years more, was
in a manner lost. And the time of this Seal
extended unto the time of the race of
Charlemaigne extinguished out of the
Empire.

ver 7, 8.

At opening of the 4th, Seal cam up [a
pale horse, and He who sat thereon was
Death, & Hell followed, and what by the
Sword, hunger, Death, & the Beasts of the
Earth, the fourth part of the Earth perished.]
Hence was signified the multitude of *Chri-
stians* in the East becomming *Mahometans* :
and in the west a sort of *Pagans*, or rather
Paganized Christians, who under the name
of *Christ*, brought in most of the old *Pagan
rites*, and converted *Christianisme* in most
things unto the *manner of the Pagans*. As
appeared by Their *Transubstantiation*,
doctrine of *purgatory*, worship of *Saints &
Angels*, and the introduction of *secular
plays* into Their *worship* : And the doctrine
of *faith & repentance*, [the *right & left
hands*] that were to lay hold of *Salvation*
by *Christs meritts*, was utterly thrust out
of the Church. And thus a *Spiritual*
5th.
Seal, &
it's mys-
tery.

Death destroyed all marks of true *Christia-
nity*. These Times began soone after the
black horse had gone his rounds, and in-
creasing with much calamity remaine unto
this day.

ver 9,
10, 11.

But about the year 1200 & odds opened
the *sift Seal*, and then [under the Altar
appeared

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appeared the Souls of Them who were slain
for the word of God, & the testimony which
They held: and They cryed how long O
Lord, holy, & true, dost Thou not judge
& avenge our blood, on Them who dwell on
the Earth; and white robes were given them
with notice that They were to rest for a season
until Their brethren should be killed as They
were.] These days of Martyrdome began
with the first Light of Reformation, with the
commung up of the Waldists, & Albigists,
and seems to bear date especially in the
dayes of Alexander the III^d, when the De-
cree cam out to kill, & slay, & to curse
every one who harboured Them. Thence for-
wards scarcely any Pope that sat in St. Pe-
ters chaire, but more or less had his hands
embrewed in the blood of the Martyrs,
French, English, Bohemians, Italians, Ger-
mans, Poles, Hungars, Scottish, & where
not, so farre as Popish power could reach?
In 1553 unto 1558 they were severe times
in England. And in 1572 it was cruel at
Paris in France, & the coasts about. Out
of the thickest darkeness, it pleased God,
the Light had broken forth, but men Loved
darkeness rather then Light, and hating it,
thought to quench it by bloodshed, but so
much the more it kindled.

Ch. 6:

9, 10, 11.

See Bzov.

An. ad

1179.

& 1181.

Of the

6th,

After this Opened the 6th, Seal, And Seal,
[an Earth quake followed, And the Sun & it's
becam black as sackcloth of hair, & the mystery.

***** 2

Moon

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Ch. 6: Moon becam as bloud, and the Starrs of hea-
12, 13, ven fell, and the Heavens departed as a
14, 15, scroul rolled up, & mountaines & Isles were
16, 17. moved out of place, and Great Men Hid
Themselves.] Now by this Sun that lost it's
light could not be meant the Roman Church
which had lost all it's light long before;
But it must be understood of the Reformed
Light which by Rebellions, tumults, rapes,
Hypocrisies, schismes, & Heresies, was
thus darkened. For during the 1260 years
of the prophesying in sackcloth, the red horse,
the black horse, the pale horse, & the per-
secution of the Martyrs had caused those
dayes which ended in 1574. And then fol-
lowed the Beast out of the bottomless pitt,
which darkened the Light of Reformation
called the Sun. And this was introduced
by an Earthquake, which is allwayes a sig-
nification of changes, & so was here. First
an overturne out of darkeness, into Light,
and then againe out of Light into obscurity
by an unhappy Eclipse. And this thing hath
been thus dedarkening of long standing,
but was not effectually Eclipsing until 1534,
at Munster, & elsewhere, and in 1600 or
thereabout it began to darken in England,
& Scotland: until about 1640 it began to
Eclipse like sackcloth of hair, & the Moon
becam as bloud, & the Starrs fell from
Heaven. And this was the Time of warre
between the Beast, & the witnesses. And
hence will follow the Visitation of that
Beast,

See San-
derfons
Hist. of
K. Charl.

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Beast, and of the Other Beast. And the Kings, & the great men shall hide Themselves from the pursuing wrath during the 7 last plagues.

Lastly the 7th, Seal was opened, and there was silence in Heaven for halfe an Hour. And the Saints of God were sealed, and there was great glory unto God: And all they who had been under great tribulation, cam forth with robes washed white in the blood of the Lamb, and all tears were wiped from Their eyes. Such was the Vision of the Seals. Whereof part of the 6th, & the whole 7th, are yet significant.

S. 11. The next Vision is that of the Trumpetts sounded by seven Angels. A Trumpett is an Instrument Chiefely used in alarums unto warre; and therefore seemes to bespeake the Angels who sounded them, to be Earthly Messengers of God, sent out to Conquer. Now there is a space of time mentioned before the first of these sounded. And that was while the Martyrs of the primitive times cryed for vengeance against the red Dragon that trod Them under foot during the 42 monethes, and in answer to Their prayers [perfumed with the meritts of Christs blood,] cam forth Voices, Thunder & Lightening & an Earthquake. And with these sounded the first Angel which was Constantinus the 1st, Christian Emperour, who over powered Paganisme and made it from uppermost, to become nethermost, and advanced Christianity into

Rev. 16:

Of the

7th,

Seal &

it's signi-

fication.

Ch. 8: 1.

Ch. 7:

from 1st,

to last.

Of the

General

Vision of

the

Trum-

petts

opened.

Rev. 8: 2.

3, 4, 5.

Of the

1st, An-

gel, who

sounded

the 1st.

Trump.

& who

He was.

ver 6, 7.

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place. Those *pagan powers* are called *men of the Earth*, whose power was of *Themselves* & not of *God*. And the *Trees* were the *Great men*, & the *Green gras* was meant of the *popularity*. All which, both one & the other by this *Angel* were destroyed. And this was effected in the year 314 or thereabouts.

Of the 2^d, *Angel* The second *Angel* was *Alaricus* the *Goth-lander* and his followers sent of *God* to *destroy the Empire of Roma*, and to give it a *deadly wound*. This *ooke*, & *broke the city* of *Roma*, & *despoiled it's Empire*; and *by fire & blood* cast into the *Church* corrupted, called the *Sea*, destroyed the *Ships*, meaning the *principal Churchmen* there, & the *creatures* therein, meaning the *small ones* or *commons Christians*. Hence this *Mountaine broken*, the *Empire* was converted into many *little Kingdoms* or *small hills*.

Of the 3^d, *Angel*; and *who He* was. Hence followed the 3^d, *Angel*, (which was undoubtedly *Carolus Magnus*) upon the sounding of whose *Trumpett* [a *Great Starre* fell from *Heaven* burning as a *Lamp*, and it fell into the *Rivers & Fountains* of *water*: and this *Starre* was called *Wormwood*, and made bitter the 3^d. part of the *Rivers & Fountains* of *water*: So as *men dyed* because of the *bitterness* of the *waters*.] For this *Charlemaigne* out of a *blind devotion*, by giving *Sovereigne power* to the *Pope of Roma*, out of his *thankfulness* to that *See*, for that *Pope Zachary* had help't in his father *King Pipin* into the *Throne of France*: did there-
by

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by give opportunity unto that proud *Church-man*, to arrogate unto himselfe proud thoughts; for ayming at the Empire of the whole *Church*, that *See* compassed a third part thereof. But being *Wormwood* himselfe, he made bitter all waters, which did Homage unto *His Sea*. Now all manner of waters in the *Revelations* mentioned significantly, are to be understood of the *Church*, or of something thereto appertaining as I shall here after make appear. And at this time the *Church*, wholly consisting in fountains & rivers of waters, which had no sea, unto which they could pay Tribute, but unto that of the Empire: That great Lake the *See of Roma*, by meanes of the Indulgence of *Charlemaigne this III^d Angel*, having opportunity to make himselfe absolute in his owne jurisdiction; did soone corrupt all other Rivers, & Fountains of waters, insomuch as all of them also becoming *Wormwood*, did leave Their proper Sea, the Emperours and Kings unto whom They had been Tributary; to render all Their streames into this wormwood lake at Roma. Whence that Light which once had been a Starre in Heaven falling downe becam a Comet in the Ayr, or a blazing Starre; By whose false Light most Western Kings, & Bishops steered Their corrupted Courses. Thus this III^d Angel of a fallen Starre, sett up a false Sun, which burnt his own feathers: And of a great River made a Sea, and by turning the
streames

The Praeface.

Of the
6th, An-
gel, &
who He
was.

streames of a 3^d, part of the Rivers, & Foun-
tains thereinto, rayled a water so mighty,
that drowned (the Sovereignty of his owne
Empire. And such was the success of this
3^d, Trumpett.

Then sounded the 6th, Trumpett, . and
ver 12.

[a 3^d, part of the Sun, Moone, & Starres,
& of Day & Night were darkened, so as They
did not shine.] By this Sun must be meant
some General Light; of which sort was none
extant in those dayes, but either in the
East or West Empires, or in the Empire of
the Church, which was by farre the most
general. But these things could not be sig-
nificant of either of the Lay Empires, and
therefore could be significant of the Church
Empire alone, wherein the Pope was signifi-
ed of the Sun, the Church of the Moone, &
the Clergy of the Starres. And John Zisca
was the First Angel, who gave them ala-
rum, in revenge for the bloud of the Mar-
tyrs, whom Procopius, and Pogebracchius
followed, until at length Luther sounded
the same trumpet, and the Kings of Sweden,
& Denmarke, and of England, Scotland,
& Ireland, came in, and followed the ban-
ner: and tooke away the Light (not of the
doctrine of Roma, which was lost long be-
fore) But of the Empire of the Church, and
straitned its dominions, & it's revenues:
until a 3^d, part thereof was utterly lost.

Sleidani
& Chy-
trazi Hist.

Of the
5th,
Angel.

The 5th, Angel that sounded, was the
Impostor Mahomet whose Trumpett, the
Sarrazens called Locusts did follow. And
by

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by these were the *Trees, & Grasse of the earth* Revel. 9. 1
devoured, and all those men who had not the 2, 3, &c.
Seal of God in Their foreheads. This Angel
 in order of Time was before the *Third An-*
gel, but for reasons here after to be shewne,
 is named after Him.

And so is the *Vlt. Angel* also, who was *Of the*
 priour to the *fourth Angel*, the reasons *Vlt. An-*
 whereof I shall shew here after. This An-
 gel was that *Turkish Prince* who made way

for the *4 Tribes*, which *passed the River Eu-*
phrates, from whence They also invaded
 the Church. But of these more hereafter.

Now the first of these Angel: beginning,
 to sound *His Trumpett*, about such time as
 the *Abomination of Desolation* was upon end-
 ing; All of Them have appeared in Their
 several Times, and were gone by, before

the year *MCCXC*, which was the first *Ch. 8. 13.*
 of *Daniels Prophetical Gospel years.* But the *with Ch.*
Vlt. Angel hath not yet sounded, yet is hour- *11. 15.*

ly expected; at the voice of whose Trum-
 pet, the *Abominations* brought to pass by
 all the rest will be severely called to ac-
 count: And therefore is called that *Third*
woe, which is to come very quickly. *Ver. 14.*

§. 12. Of the 3d. Vision of the *Measures* *Of the*
 of the *Temple* having said already, I proceed *General*
 unto the *IVth. General vision of the Mon-* *Vision of*
sters. Of these the first was a great red Dra. the Mon-
 gon who plainly appears by his actions to *sters ope-*
 have beene that same *Gentile Power*, who ned. *Ch.*
 in the *Vision* of the *Measures* was said to *12. 1, 2*
tread underfoot the pure Primitive Times of &c.

the Ch. 11. 2.

The Preface.

the Church, called the *Holy City*, and the
Dan. 2. Court without the Temple, given unto the
 11. Gentiles. This was also the same power that
 caused the *Abomination of Desolation*, which
 was the Terme [*from whence*] of the two
Revel. 12. Prophetickall Gospel numbers spoken off by
 7, 8, 9, *Daniel*; at end whereof this Dragon was cast
 10. out. And Salvation in place of Him, rejoiced
 Holy Church. But thence forwards immediately the
 Ch. 11. Two witnesses who had newly
 3. received power to Prophecise, began to putt on
 sackcloath, in token of Times of lamentation,
 and these Times of sackcloath lasted
 Ch. 12. M C C L X years, and that first by meanes
 12. of Earthly men reigning over holy Church.
 Ch. 9:1, And 2ly. by meanes of the first *Beast of the*
 2, & c. *bottomless pitt*, who had power over one
Third part of the Church. (And this was The
 vile *Mahomet* & His followers.) And 3ly.
 by meanes of the *Beast ascending out of the*
 Ch. 13:1. *Sea* which was the 11^d. *Monster of Roma*.
 2, 3, & c. And this I take to be meant of the *Popish*
Empire, and it is the designe of the ensuing
 treatise, to make appeare, that it is to be
 understood of *that Empire*, and cannot be
 significant of any other power. But then
 Ver. 11, 4thly. There came up another *Beast out of*
 12, 13. *the Earth*, which I take to be the 11^d. *Beast*
 & c. *with out of the Bottomless pitt*, which warred
 Ch. 11. against the witnesses and slew Them: of
 7, & c. which I have spoken before, & shall say
 more hereafter. But for the present, it remains
 only to be determined; whether this *Beast of the Earth*,
 and *that of the Sea*, be the same or different?
 Now

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Now the *Beast out of the Sea*, claimes certainly to be of *Roma*. For *His Seat* was that which the *Dragon gave Him*, or the same seat where the *Dragon had sat*: And the *Dragon* *Ren. 13.* had 7 *Heads*, & ten *Hornes*, & so had the 2. *Marine Beast*: And both were therefore of *Ch. 12.* that city, which in the *Apostles* time reigned 3. with over the *Kings of the Earth*; and that was *Ch. 13.* *Roma* alone that in those dayes did so, and & 1. no city else. Moreover the *Starre which em- Ch. 17.* bittered the *Rivers*, & reigned over the third 18. part of *Them*, must be the same thing with *Ch. 8.* this *Beast*. For *Many waters*, & the *Sea* are 10, 11. near of kinne: the *Beast out of the Sea*, and the *woman upon the many waters sitting* were the same thing with the *Beast of 7. heads, & 10 horns.* And the *Starre which fell upon the Rivers*, is the same with that wo- *Ch. 1:20.* man: For by a *Starre in Revelations*, must be signified a *Churchman*; and so the *woman*, & the *Beast* doe signifie: And what *Churchman* besides *Him of Roma*, ever rose so high as to have jurisdiction over a 3d. part of the *Rivers*? And besides, what *Ch. 8.* Great *Starre* ever fell from *Heaven*, so eminently, as that of the first magnitude, the 10, 11. *Bishop of Roma*? whole *Predecessors*, having beene famous in Their time, of the *Ch. 12. 1.* pure *Church* in primitive dayes; this Great 2. with *Starre* fell from that purity, into the worst *Eus. Ec.* of *Corruptions*, as it were out of pure *Hea-* *Hist:* ven into muddy waters; from sweetest *Do-* *ctrines* into bitterest *schismes & heresies*. And was this so? If yea, Then *Charlemagne*

The Preface.

Sec Chap. who introduced the *Beast out of the Sea*, was
v. §. 3. of also that *Third Angel* whose *Trumpet*
the Ensu. brought downe this *Starre from Heaven* to
Tr. fall into the *Rivers*. And if so: what hinders
then, this *Starre*, & that *Beast* to be under-
stood of the same thing, & both of the *Roman Papacy*? But if so. Then that *Beast out*
Sec Chap. of the *Earth* could not be the same with this
the 3. §. out of the *Sea*. For besides that in the first
6. of the place, the *Sea*, & the *Earth* are things wide-
same. ly different in *Nature*; the one being sig-
Revel. 13. nificant of the *Church*, or *Clergy*; and the
11. Other of *Pagans* or else of *Schismatiks*, or
persons rent out of the *Church*, & separated
therefrom; or at least of persons of the
Lay only, and not of the *Clergy*: 2ly. This
Beast is called not another *part*, or another
shape of the same *Beast*; but quite & cleane
another *Beast*, and therefore in any sense,
such as cannot be the same. 3 It was also
different in time: that was the *First Beast*,
Ver. 12. & this was *His Image*: Now that which
14. comes *After*, cannot be the same, as *was be-*
fore. And that which is the *Image*, cannot
be the Thing whose *Image* it is: For a *Re-*
semblance can have no identity with the
resembled. But lastly it was not a *perfect*
Ch. 13. *Image* of the first *Beast*: for whereas That
1. & had *ten Hornes*, this had but *Two*; and
Ver. 11. that in the same sense, as the former had
Ten. And therefore the *Beasts*, were two
different, & distinct *Beasts*; and it must
needs be both *folly* & *weakness* to conceive
of them, as of *One*, & the same *Beast*;
And

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And that especially because the History points at Them *both*, and shews the *One*, & the *Other*, both in Their different Shapes, *Times*, & *places*; and how the One was seated at *Roma*; and the other tho in a sense sprung from *Roma*; yet started up at *London*: and how this last did imitate all the Policies of the first, and became an *Image* of the same. And now was it not the same Beast with the first? then what shall hinder, but that it was in all things as hath been aforesaid: the *Image* or *Ape* of the first Beast? And tho the first Beast appeared in the Robes of the *Clergy*, and this in the apparel of the *Layty*: Yet this *Layman* was also a *Saul among the Prophets*, whence He is called the *False Prophet*, that shall be found together with the *Beast* in the torments of the fiery lake. And thus much may serve by way of *Preface*, as to this *Vision of the Monsters*.

Preface
§: 8.

1 Sam. 10.
10, 11.

Ren. 20.
10.

§: 13. And now would I thinke to conclude my *Preface*: but perceiving the Opinions of many learned men in my way occurring; I reckon, it will be some ease unto my ensuing discourse in the following treatise, to have all obstacles as much as may be, sett aside. My matters do all hang in a certaine scheme, at such a rate, as one thing being proved, the next will follow of course, and so all the rest in order. But whereas my scheme holds not with all such as before me have written of the same subject, I thinke meet therefore,

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without using any mans name, and without sporting at any mans follies, or mistakes; by way of *answers to objections*, to clear myne *humble Assertions* against all the most considerable Opinions to the contrary.

Ob. 1. And first as to the *Seals*, it is alleaged, That the *first six* of Them bespake only things not extending beyond the 1st. 300. years: And that the 7th. *Seal* introduced the 7 *Trumpets*.

Answered. I humbly conceive this cannot be: For that a *Seal Opened* must needs signifye some *Conceivable Mystery* in its selfe *Secret*, & *Hidden*; and yet so as when it is revealed may be understood. And hence must follow that these 7 *Seals* doe containe all the most notable *Mysteries*, which happened betweene *Christ*, & the *Worlds end*. For what God represents, is never done to halves only. And now had *Six* of these bespoken matters to be accomplished within the space of 300. years. Then first by *Course* it would have appeared so; but never any such in that space appeared: There being no distinction to be made in all that space, why one age should be called a *white Horse* time & another a *Red*, and so of the rest: Why *Vespasians* time should be significant of a *white horse* more then that of *Antoninus*, or *Alexander Severus*? why *Trajanus* of a *red horse*, more then *Decius* & *Gallus*? 2^{ly}. *Promiscuously* we may not reckon Them, for that the *Seals* were all opened

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in order. 3ly. Would we esteeme them opened, all at Once, something of it perhaps might seeme: for times in that space might be found, whereof it might be said, in One sense it was like a *whyte horseman*, and of the same time in another sense it was like a *Red horseman*, and in a 3d. a *black horseman*, & in a 4th. a *pale horseman*, There were also in those times *slaughters of Saints*, *Earthquakes*, and *Darkenesses* all along. But wherein lay the *unsealed Mysteries* of all these sorts? One *Mystery* there was, that is certaine, and it was a *great One*, & *admirable*, and it was thus. The *Pagans* did *Rev. 11.* tread the *Church of God* underfoot, and that 2. *Continually*; and yet under that fall, *distress*, & *Death*, this troden *Church* prevailed, conquered, and converted towns, & whole countreys, & brought in *Enemies*, to become friends, until all most the whole *Roman Empire*, became subject unto the *Kingdome of Christ*; and this not by sword & spear, but by the *bloud of the lamb*, and the *word of Their testimony*, and by *Martyrdome*: So as in truth, meekenesse & righteousness, *Christ* did ride on prosperously, and did terrible things in Majesty & glory; and made his arrows sharp in the hearts with *Rev.* of His enemies, by the *bow* of His right *Cb. 6. 2.* hand; wherby the people fell under Him, *Cb. 12. 5.* And thus did not *Christ*, cease to conquer until *Constantinus* gained unto the *Church* the crowne of the *Empire*: And such was the *first Seal* opened, and such was the *Mystery*

See the
Annals
Rev. 12.
II.

Psal. 45.
3, 4, 5.
Rev.
Cb. 6. 2.
Cb. 12. 5.

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stery thereof: And thus were the first 300. years of *Christianity* in a notable Myſtery plainly ſignificant of the *white Horſe*, & his *Rider*, and of the *horne in His hand*, & of *His conqueſt*.

Cb. 6. 4. A ſecond Myſtery was, that immediatly after the Church delivered, as *Gold out of the fire* of ſeven times purification; yet there ſhould be found in Her Children of *ſtriſe killing One Another*. That the *Pagans* did ſhed *Chriſtian* blood was no wonder, tho there was ſpilt an ocean thereof: but that *Chriſtians* ſhould ſhed blood *One of another*, and deſtroy the peace of *Their own Church*; there lay the Myſtery. And this State of the Church laſted 300. years more, represented by a *man with a great ſword ſitting on a Red horſe*.

The 3^d. Seal opened, brought forth ſtil more wonder, & that was; that when it pleaſed God to graunt peace, & plenty unto the Church; ſignified by a voice heard ſaying *A meaſure of wheat for a penny, & three meaſures of barley for a penny*: Yet, that at ſuch a time, outward plenty ſhould breed *inward ſcarcity*; and plenty of worldly goods ſhould introduce a *famine of Gods Word*, ſignified by a *Man ſitting on a blackhorſe*, with *ballances in His hand*: representing the ſtate of the Church changed from *white to blacke*, and by *ballances in His hand* a State of ſcarcity, in which
Joel 2. 2. They did eat bread by weight, & dranke
3. Jer. drinke by meaſure; and blackneſſe is counted
14. 2.

an

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an Embleme of *famine & hunger*. And in a time of *Outward plenty*, it can be meant of no other hunger, but what is *Spiritual*, because of *scarcity of Gods Word*.

But the next Seal opened was still more wonderful; the *Mystery* of which age was, that under the *guise of the Church of God*, was represented a plaine face of perfect *paganisme* wherein all the *Idolatries*, *Reu: 6, Luxuries*, *Vanities*, & *Abominations* of 7, 8. the *Heathen world* were taken in, as the religion of *Holy Church*, and this was represented, by a *pale horse*, and *Death on His back*, & *Hell following after*; destroying by *warrs*, called the *sword*, & by *spiritual Ignorance*, called *hunger*, and by *Idolatry*, & *blasphemy*, called *death*, and by *beastlyness* of *Luxury*, called *beasts of the earth*: And these things held some 300 years from 900, unto 1200.

The next Seal, shewed the *Souls under the Altar*; as it were the *pagan persecutions* revived againe in times of the *Church Empire*. And these times are remarkeably to be distinguished in the *Histories of Reformed martyrs* under *Popish persecutions*, from the year 1200 unto that of about 1580. Ver. 9. 10, 11.

Now after all these things opened the 6th. Seal which Introduced such an *Earthquake* as brought mighty changes into the world. As first the *Sun, & Moone were darkened*, and the *Starrs fell from heaven*, at what time the *witnasses of God were slaine*, by the *Beast of the bottomless pit*. Then 2ly. Ver. 12. 13. Ch. 11. 7. 8, &c.

the

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the *heavens* shal depart as a *scroll*, and *Mountains & Isles* shal be removed, & the *kings & great mens* shal fall. And these things
Ch. 6.
Ver. 13, began to come on about 1580. and shall
14, 15, 6, hold out untill the *Pope, & Turke, the Beast*
17. & the *false Prophet* shall come to ruine.

And after this shall be opened the 7th.
Seal. But now these things, will carry on so
near unto the worlds end; as after these
things when shall the 7 *Angels* begin to sound
Their Trumpets? Now the truth is, this opi-
nion of the 7th. *Seal* seems to be grounded

Ch. 8. 1. upon a mistake, because of the *first verse* of
the eighth Chapter of the *Revelations*, which
seemes to relate unto the next vision of the
Angels; whereas it is indeed, a remem-
brance only of what ought to have come in

Ch. 7. 1. upon the front of the 7th. *Chapter*. For the
whole 7th. *Chapter* treateth of matters after

Ch. 11. the 6th. *Seal* ended; and such things as are
15, 16. significant of that age wherein the 7th.
&c. with *Trumpet* is to sound. And therefore of the
Ch. 7. & time of the 7th. *Seal*, and such as is to suc-
Ch. 14: 1. ceed the 1st. verse of *Chapter the 8th*. And
2, &c. lastly it appears plainly, that after that first
verse a *Transfision* follows, out of One vi-
sion into another. And thus far may serve

Ch. 8.
2. in answer unto all objections, that the
vision of the Seals are not unto the worlds
end.

Ob. 2. §. 14. Next as to the *Vision of the Trum-*
pets It is objected That *the first trumpet*
began not to sound until the Comming in
of the *Northerne people* in the reigne of the

Em-

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Emperour Theodosius. And that the *four first Trumpets* were all of *those same people*. These things I humbly conceive are very incongruous. For *in* It plainly appears that the *first Trumpeter* was introduced in answer to the *prayers of the Martyrs*. And there being *no martyrs* so eminent for Their prayers, justly crying out for vengeance, as were those of the *first 300 years*; Inquire we therefore, who was it that God sent in answer to those prayers but the Great *Constantinus*? who was therefore the *first Angel*, whose armes were the *Hail, & Fire mixt with blood*, which destroyed the verdure of the *pagan Romans*, both of the *Great ones* called *Trees*, & of the *Commons* called *grass*. And if so, then *Alaricus*, & the rest of the *Northerne forces* may make up a *second Angel*, but not the *first*. These caused a *great Mountaine burning with fire to be cast into the Sea*: And the *3^d. part of the Sea became blood*, and the *creatures there dyed*, & the *ships therein were destroyed*. This *Mountaine*, (story tells us,) was the *Roman Empire*, and the *City Roma*, was burnt & defaced. And by the ruins of this, a *3^d. part of the Church* called the *Sea*, became *blood*, for miserable slaughters followed, and the *poor Christians*, called *creatures of the sea*, were wasted, & slain, and the *Churches* called *ships* were ruined. Now to compass this thing, not only *Alaricus*, but *Attila*, *Gensericus*, *Odoaker*, *Theodorikus*, *Totila*, and *Alboinus*, were

Anf.
Concer-
ning the
Vision of
the
Trum-
petts.

4 Ch. 8.

2. 3. 4. 5.

Ver. 6.

Ver. 7.

Ver. 8.

Ver. 9.

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all instruments, & all of them made but
Cb. 13:3. *One Trumpett* in order to worke the deadly
wound upon the *Empire*. And they there-
fore, all of Them who contributed to
worke but one & the same thing, were but
One, & the same *Trumpett*, and therefore
could not be four.

And after this followed the 3^d. *Angel*,
upon whose *trumpett* sounded, a great
Ch. 8. *Starre* fell from Heaven, burning as a *Lamp*,
10. 11. and it fell upon the 3^d. part of the *Rivers* &
fountains of water. This *Great Starre* can be
meant of none but the *Bishop of Roma*, there
having been none else of that age, which
could be called a *Great Starre*, and burning
as a *Lamp* (that is with a dimme blaz like
a *Comet*) but *Him*; and besides, He fell
upon the *Rivers*. Now by these *Rivers*, &
fountains, must needs be meant according
to course of story, those *kingdomes* which
arose upon the fall of the *Great Sea*, the
Roman Empire. For These afore time had
been provinces of that *Empire*, as *Rivers*
are unto the *Sea*. And upon the *Conquest* of
Charlemaigne, these *kingdomes* some by
force, & others by invitation, submitted
to the jurisdiction of the *Roman Pope*,
whence He was said to fall upon these *Ri-
vers*, for as much as ever after They payed
tribute unto that *Sea*. But that *Starre* was
wormwood, or bitter water, and corrupted
those *Rivers*, so as They became so too. And
if the *Roman Pope* was this *Great Starre*
then *Charlemaigne* & His *Successors* were
this

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this 3d. *Angel*. And in truth there was no other Conquerour but *Him*, in those dayes to stand in for it.

And now be these things so. Then this *Great Starre* the Emperour of the Church must be *that Sun*, whose 3d. part of *Lights* was *smitten*, and His kingdome (*the Church corrupt*,) was meant of the *Moone*, and His *Clergy* were significant of the *Starrs*, * *Ch. 8.* and His *people*, of the *Day & Night*, all *12, 13.* whose 3d. part were smitten. And if so, then was *John Zisca* the beginning of the *fourth Angel*, who & His Followers destroyed a 3d. part of the glory of the Church Empire. As for the 5th. & 6th. *Angels*, I perceive not of consequence, any opposition; but that They are significant of the Empires of the *Sarrazenes*, & of the *Turks*. Who tho in order of time were before the 3d. & 4th. *Angels*, yet for reasons as I shall shew hereafter, are named after Them. But as for the 7th. *Angel* He hath not yet appeared. And expecting hereafter to treat more fully of these *Angels*, so much may I leave in answer to this objection.

§. 15. But of all Opinions of Learned *Ob. 3d.* interpreters that seeme to thwart me, none oppose more, then those of the *XIth. Chapter* of the *Revelations*. Which *Chapter* tho They consent to call it *Chronological*, yet croud They the *whole Time*, into *One part of four* of the same. While They make the *42 monethes*, and the *1260. dayes*, and the *three dayes & an Halfe space*, twice

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told, to stand all in, for *One only space of time*. Which I doe utterly deny to be so intended, but rather to be significant each number apart.

Answered concerning the Vision of Chronology.

For 1st. the whole Vision of that Chapter, being a discourse about the *measure of the Temple of God*, and of the *Altar*, and *Those who worship therein*; and wherein by *spaces of place*, are signified *measures of Time*; and there having been belonging to the Temple of old, four distinct spaces of place; such as were *Two parts of the Temple it selfe*, and *Two principal courts* thereof: these seeme to fore shew in this vision, twice two ages of the Gospel Church, as it were typified by these four parts of the Temple. The first place belonging to the Temple was the *Outward Court*, called the *Court of the Gentiles*, which represented the *first age of the Gospel Church* called a *Time of 42 moneths space*, while the *Gentiles did tread the Holy City underfoot*. The second part of the Temple, was the *Inward court where the Great Altar stood*: by which was represented the *second age of the Church*, which was to continue *1260 dayes*, while *two witnesses prophesied clothed in sackcloth*. The 3^d. part was the *Outward Temple* called the *Holy place*, which represented a *Time of 3 dayes & an halfe*; extending from the time of the *Testimony of the witnesses finished* until they were *slaine by the Beast of the bottomless pitt*, and *rose againe from death to life*, & entered
into

Rev. 11.2.

Ver. 3.4.
5, &c.

Ver. 7.
8, &c.

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into Heaven. The 4th. part, is the *Inward Temple* called the *most Holy place*, which representeth the *pure Church*, which is to arise after the 7th. Trumpet shal have sounded. And this Church is spoken off in the 7th. Chapter, in relation to the 7th. Seal. And in the XIVth. Chapter, and the XVth. &c. in the XIXth. , XXth. &c. And the time of this reigne of the *pure Church* is called *one thousand years*. Ver. 15, 16, 17, &c. Ch. 20, 2.

Now according to these distinctions hinted in the Prophecy, the matter of fact in History doth clearly correspond in every particular. As 1st. in answer unto the 42 *monethes space*, there were precisely 42 *Pagan Emperours* from Christ unto *Constantinus*, who did rule over *Holy Church*, and trod it under foot. Now the History in such a case as this, is the *best commentary*. It was the History that made out the prooffe of *Daniels seventy weeks*, to be meant of as many *years* as were *dayes in those weekes*. And so the History expounds these certaine names, of uncertaine times, of so many reignes. Next as for the 1260 *dayes of the wittnesses prophecyng in sack-cloath*: History doth shew that these sack-cloath times lasted 1260 *years* before those *wittnesses* could finish Their Testimony, by producing a Church in all points answerable unto that which was established at the Council of *Nike*, in the time of *Constantinus*. And then dating these 1260 *years* from the *Edicts of Constantinus*, and *Licinius* Compare the Moderne Histor. with the Antient. And the Reform: of Eng: with that of Constantin.

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nus for the advance of Christianity in the year 314, and they extend unto the year 1574, at which time *Queen Elisabeth* in *England*, & *Her Peers*, & *Churchmen* had finished Their most pure, & most excellent *Reformation*, which had the attestation of all *Reformed Churches*, to be according to the true, ancient, *Catholik*, & *Apostolical Church*. And hence began the 3d. Age wherein The *Beast of the Bottomless pit* appeared, warred & killed the *wittnesse*, and They *ascended into Heaven*, which lasted [3 *dayes & an Halfe*,] or according to *Daniel*, [A *Time*, & *Times*, & an *Halfe Time*.] Of which, may it be lawfull to measure these *Days* or *Times*, according to the *History* of that *Church*, wherein the *Testimony* of the *wittnesse*, was perfectly & best finished: Then will appeare within the space of these things transacted, the reignes of 3 *English Kings*, & an *Halfe*, which were, One *James*, two of the name of *Charles*, and an *halfe James*. And by the way to this, I challenge all the *Historians* of *Christendome*, to shew me else where in the whole world, such another so plaine and full *Representation* of the *wittnesse* slaine, risen from death to Life, and ascended into Heaven, as was done in *England*! And if not, then say I by authority of *History* compared with *Holy writt*: that the successions of *Magistracy* & *Ministry* *Christian*, & purely reformed; are Gods two *wittnesse*s which were slaine in *England*, and

Sander-
sons Life
of K.
Charles
the 1st.

Rev. 11.
3. with
Zech. 4:
11, 12,
13, 14.

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and lay dead, *three dayes & an halfe*, (or during the reigne of the General of the Beast, called *Thomas*, and during the reigne of General *Oliver*, & of Protector *Oliver*, and lastly during the reigne of *Ri- Id: San-*
chard the Protector &c. until the Resurrection;) *Iderson.*

And that at what time *Archbifhop William*, and *King Charles the first* of blessed memory, were put to death, then were *Magistracy & Ministry* slaine, & lay dead 3 dayes & an halfe; and did arise againe at what time *Charles the II^d.*, and another *Archbifhop William* were restored: And that in the year *MDCXLIX* was that Time spoken of by *Daniel*, at what time [*He pre-* *Dan: 12:*
vailed to scatter the power of the holy people:] 7.

And that the *Restoration* of the *Best Reformed Church* unto the first purity of it's establishment, is clearly intended of the *Holy Ghost*; To be meant of the *wittnesses ascended* *Reu: 12:*
into Heaven; (*the purest Church in the Reve-* *1, 2, 3.*
tations being every where stiled by the *&c.*
name of [Heaven] to distinguish it from the *Corrupt Church* of the *Beast* called the [*Sea*;] and from the *Schismatical Churches* *Cb. 13: 1,*
called [the Beast of the Earth.] *11.*

And now 3ly If so, then those things predicated of *one Number*, cannot agree with those of *the rest*. As for instance, the Things predicated of the *42 moneths*, which *Cb. 11:*
were the reignes of the Pagans; cannot be *2.*
spoken of the Times of the wittnesses, pro- *Ver. 3:*
phceying, which were times of Christian
reignes. And the Times of 3 dayes & an halfe

must

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- Ver. 7. must be distinct from both, because They
begun not until the last of the two Numbers
 was ended. And now as for the fourth
- Ch. 20. Number of a 1000 years, I cannot so well
 2. speake of it's interpretation; because my
 principall authour, the *History of the matter of*
fact is not yet come to hand; and it requires
- Ch. 11. 5. no hast to be made knowne. Say we then
 Dan: 12. It is enough that we are arrived at the very
 1. *with* brim of affaires: We are to expect every
 Mat: Hour, when the 7th. *Angels* Trumpett
 24: 3. will begin to sound; And when *Such a time*
of Trouble shall begin to vex both Pope
 Ezek: 37. Turke, & Pagan, as the *like whereof was*
with Da: never knowne before, except when *Jerusalem*
 12: 1. was destroyed: And when the *Jewes*
 Reu. 10. & the Ten Tribes, shall be *conversed*
 6, 7. United, and restored unto Their owne pro
with Da: per land, & Kingdome: And when Time
 12: 7. shall be no more. And thus farre may serve
 to clear this Objection.
- Ob. 4th. 4ly. It is, alleaged, that tho the *Beast*
Answe- out of the Sea may be meant of the Papacy
 red. Con- yet that *Beast* must arise up within the space
 cerning of the first 500 years.
 the time
- of the Rise 9. 16. To this I answere 1st. that it
 of the cannot be so, for that the *deadly wound* was
 Beast of not then perfectly made upon the Empire
 the Sea. (The City Roma languishing in *desolation*
 & ruine, & under slavery some hundreds
 a Reu. of years after that.) 2ly. For that the *Beast*
 13: 3. could not arise up until His Ten Hornes
 b Ch. 17: began to arise *with Him at the same Hour*
 12, 13, And this happened not until *Charlemaigne*
 14. gaue

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gave Sovereign Power unto the *papacy* in the year 800, and led the *Ten Hornes* into a submission unto it's jurisdiction, And 3^{ly}. because that which leads into this errour, (the dating of the 1260 years, from the Rise of this *Beast*;) is a great mistake. For that first the 1260 years are to bear date from the first comming up of *two witnesses* *in the Church*; and that began at what time *Constantinus* converted the chiefe Magistrary from *Pagan* into *Christian*. And 2^{ly}. whereas the *reigne of this Beast* is to continue 42 monethes, Those moneths are not to be understood of 1260 years, but of 42 Emperours, or kings reignes as hath beene once allready verified in another case, and therefore also ought to be so taken againe in this case, as in part also hath beene fulfilled.

But againe 5^{ly}. It is alleaged, that where- as it is said of the *Great whores Heads* [There are Seven Kings, whereof Five are Fallen, and One is, And the Other is not yet Come: And when He commeth He must continue a short space. And the Beast that was, & is not, even He is the Eighth, and is of the Seven, and goeth into Perdition.] This Short Space cannot be predicated of the *Papacy* which reigned a very long space.

§. 17. To this I answered. That these seven Kings were certainly significant of the city of *Roma*, expressely pointed out by the Apostle, And are to be understood thereof, as the seven mountaines were, only with Short

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space of
the 7th.
Kings
reigne.
And of
the 8th.
King.
a Rev.
17. 18.
b Ver. 9.
c Ver.
also. 9.
Ver: 10.
with
Dion:
Histo-
rian.
Bar:
Ann:

this difference, that whereas Those signified all at Once as so many Heads of Roma; These signified successively: And whereas Those were but meer c signes of Heads, These were very properly so called. And of the first Five, said (to be Fallen) and that One, of which said [It is] There remains no farther dispute: But of the
Other, (in those dayes) not yet Come, and who was to continue a short space, (when he did come) there lyes the question. Now in St. Johns days, reigned the Emperours of Roma who were Pagans. And therefore the Sovereigne Government at Roma by Emperours, was that which the Apostle calles the Sixth Head of the City Roma of which He saith [One is.] And the next Government which succeeded that of Emperours, was the Seventh Head or Sovereigne power, or Seventh King: And this was the Government by Popes. But say Some, (No:) The Government by Popes continued a Long space, and the seventh King continued but a short space; and the Christian Emperours were betweene. This is true, I confesse, but yet say I. At the change from Pagan, to Christian Emperours; there was no change at all in the Government, the religion of Roma, was changed, but the administration of Government was the very same as before. Constantinus Himselfe was at first a Pagan Emperour, and becomming Christian, He was the same Emperour as before His Conversion; and so were all His Successors. A deadly wound had happened

The Praface.

ed unto the Religion at Roma, but at this time was no wound at all unto the Government. And I say farther that the Seventh Head or King of Roma; was a Member of a Monstrous Beast, that had the Name of blasphemy in it's forehead, and that name could not belong unto the Christian Emperours of Roma, who were orthodox Christians; and were therefore Members of the Lamb, & not of the Beast, while They were Christian; and besides, the 7th. head of the Beast, had upon it seven Crowned Hornes, which could not be predicated of these Emperours, altho afterwards it happened so unto the Government by Popes, but that too, happened not untill after the deadly wound was healed: that is, not until after the Government by Emperours was wounded unto death, which happened at what time the Christian Emperours were utterly put downe & failed, and the Popes gained Their Power, which was not attained until Charlemaigne won it from the Longabards, & Citizens of Roma, & gaue it to the Popes. Now these Popes were to governe here 42 moneths with Their Ten Hornes; and these 42 moneths are called a short space. These moneths therefore could not be understood of 1260 years. But yet a short space, may admitt of more or less space. A long space it must not be, and yet there may be spaces shorter. The truth is the whole time of the Popish rule at Roma has beene long, for it hath held during 42 Emperours or

Rev.
13: 3.

Ver. 1.

The
same.
Ver. 1.
Ver. 3.

Bar:
Arnnal:

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Alstedii. *Kings* reignes , from the year 800 until
Chr: Pa- now , about 800 years. But then altho
parum. the *Popes* haue swayed , & been in power

Bzouii.
Histor.

all this while , yet the sovereignty for the
 most part hath been in the *Hornes* which
 wore the *Crowns* , more then in the *Head*
 which wore the *Hornes*. But yet was there
 a time while the *Popes* had the *Crowns*
 also from the *Hornes*. And this time lasted al-
 so 42 moneths , or during 42 *Popes* reignes ,
 from the entrance of *Stephen the IXth* . unto
 the end of *Clemens the 5th* . And this was but
 a short space in comparison of the reignes of
 the *Consuls* , or *Emperours* or of the reignes
 of the crowned *Ten Hornes* : For it lasted but
 little about 200 years , the *Popes* reignes being
 but short in comparison of those of *Kings* or
Emperours. And thus is it true , that the *Im-*
perial rule of the *Popes* held but a short space.

Reu: 17. But yet Some would haue the words

10, 11. [*Καὶ ὅταν ἔλθῃ αὐτὸν δεῖ ὀλίγον μένειν ; καὶ
 το ἡμέρον ὃ ὡ , καὶ ἐκ ἑστ , καὶ αὐτὸς ὄγ-
 δὸς ἐστ , καὶ ἐκ ἑ ἐπὶ ἐστ .*] rather rendred
 thus . [*When He cometh , who is to con-*
tinue a short space , and is the Beast who was ,
and Is not , Even He is the Eighth , and is of
the Seven .] And the sense looks well after
 this rate , because that *eighth King* held but
 a very short time in deed , (whence the *Hi-*
story best firts this sense of the words ,) And
 this was called an *8th . King* in a sense only ,
 because He was of the *Seven* ; (tho of *Roma* ,
 He never was any *King* .) He is called
 [*Which was*] and yet [*Which Is not*] and
 yet

The Praeface.

yet being the *Eighth*, must be *after the 7th*, and therefore was neither really *past*, nor *present*, but in a *sense* only, and was really to come *after all the rest*. And therefore was not the *Beast out of the Sea*, nor any of the *Ten Hornes*: But One rising from a *Dan. 7. 8.* *mong the Ten Hornes*, before whom *Three of the Ten Hornes did fall*, and was a *little Horne*, that had on it's own head *Two Hornes*; and being a *Kind of Senate* was an *Image of the old Roman Heads* which had *beene*, and thence as *the Image of them*, is called the *King*, or *Rule*, or a sort of *Rule* which once *was*, but in the *Apostles time* (*was not*) because the *Emperours* had tooke the *Sovereignty* from the *Senate* in His *dayes*. And this was the *Beast out of the Bottomless pitt*, whose *reigne* was too *cruel to hold long*, & therefore stood but *a short space*, & He is to *goe into perdition*. *7.*

There lye also *Objections* opposite unto me, concerning the falling of the *wrath of the Phialls*, but they need no answer. And now having done by way of *Praeface* I proceed unto my *Treatise of the Beast out of the Sea* in particular.

BEST-



BESTIA MARINA.

Or

The Beast, that arose out of the Sea.

Being

*An Historical Description of the Papal
Monarchy, ivholly collected out
of Holy Writt.*



The Introduction.

§. **T**He Booke of the Revelati-
ons of St. John the Divine,
is now so generally held
to be of the number of
Kanonikal books of the
new Testament, that from

the Council of Nice, unto that of Trent,
there has been no doubt made thereof: And
unto this day the Roman church doth con-
sent with us (as by the Kanons of several
of her Councils doth appear) that it is the
very word of God, written by the Divine
Apostle, in the Isle of Patmos: And with
her do agree, the Greeke Church, the

A

Kop-

Sum.
Tr. Con-
cil. De-
cret. I.
4^{ta}. sess.
Ap. 5.
1546.

kopties, Armenians, Abyssines, & of late also the Calvinists, Lutheranes, & Anabaptists; & few, or no Christians of any note do deny it. But besides all these, the Experience of every new age doth add dayly, & continually more & more strong evidence of the truth, & excellency of all such maters of fact, which from the sometimes most obscure Prophecies therein mentioned, have been foretold. And the Light of Moderne Story well digested, has brought in such manifest discoveries, as have made the prophecies of Daniel, & of others in the old Testament, together with these Revelations mentioned in the New, to appear so harm oniously concurrent, and so plainly intelligible, that He who runns may read, & understand as He reads: whence the Conclusion peremptorily determines, that the Premises are true.

§. 2. Now be it so, that the Text (which is prophetical) is undoubtedly true; then will it unavoidably follow, that the mater of fact prophesied, & foretold by that Text, and either in whole, or in part brought to pass, is the best Expositor of the Prophecies in that Text mentioned. And the *Church History*, (tho written by the *Romans*, or *Roman Authours*,) answering to all the signes & tokens forwarned in the Text, is a commentary upon *St. Johns Revelations*; abundantly more clear & evident, more true, & sure, than are all the most learned Annotations of the most excellent writers, and authourative *Decretals* of the highest Ro-

man

man powers, tho armed with the most severe *Anathemas* against the Disbelievers thereof. for they have written all they have said, meerly by conjecture, or as they would have it: but the *History* hath delivered the most plaine Natural Truth.

Sum
Conc. Id
Decret.
Secund.
ejusd.
ses: &c.

§ 3. Now this ensueing discourse, not undertaking to treat of the whole booke of the *Revelations*, hath only singled out one particular Vision, of *Monstrous Powers of Mankind* foreseene, who were likely to become the most abominable Persecutors of *Gods Church*, & of the holy *Saints* therein. The Text forewarning is plainly expressed, in holy books: the *History* of the mater of fact, is mostly taken out of *Roman* Authours, and therefore against the *Roman Church* is a most undeniable Evidence. And all that I pretend to in this ensueing Treatise, is only to poynt with the finger from the Text unto the *mater of fact*, shewing how here & there, these & those words of the Text were fulfilled. Let the Reader compare the One with the Other, & so make up his censure. And having cast up the accounts, can he taxe me with partiality, or deficiency; or can He make roome elsewhere, to fixe the prophetik pen with more ease & plainenes of demonstration; and I shal subscribe my Selfe, not only His Blokhead but also His Bondslaue. And in the meane time, & forever; let Truth flourish: but as for Hypocrisy, Heresy, and proud Arrogancy, lett hem everlastingly perish, when the *Beast*, & the *ffalse Prophet*, and *all their*

Ren.
19: 20.

followers shal be cast into the lake of fire, burning with brimstone.

Chap. the I. §. 1.

Of the four general Visions in the booke of Revelations by St. John intioned; & what they particularly foreshew. Of the fourth general vision, which treats of four Kingdomes, which were to arise in the Church diverse from each other. Of the first Kingdome, which was held by a Monster, called a great Red Dragon. Of the great City called Roma, and it's seven heads, and of what they are to be understood. And of the Sixt Head, called Impereall, where in the Dragon reigned.

Of the §. 1. *4 general* **T** Hese things taken for graunted as before, proceed we now to that *Visions :* *and* *which* *thereof.* *Expository History.* But praetermitting the Prophecies particularly relating unto certaine peculiar churches, & the History thereof: I passe on to the general Visions, which

which treat of the whole Church, from *Christs* time, unto the worlds end: And these are first the Vision of the *Seven Seals* Opened; 2ly. That of the *Seven Angels*, & the *seven Trumpetts*, which They sounded; and 3ly. That of the *witnesses Prophecy*, & of the *Measure of Time* signified by the *Spaces* of the Temple. But passing by these three generall Visions also at this time, I hasten to treat only of the *fourth*; which is that of the *Three great Monsters*, called, first the *Great Red Dragon*; 2ly. the *Beast that arose out of the Sea*, which carryed the *great Whore*; And 3ly. the *Beast with two Hornes*, which arose out of the *Earth*. And these are three kingdoms; which with the fourth, that is the *Kingdome of Gods Holy Church*, doe make up the *fourth* general Vision.

§. 2. Under this Vision is described the State of *Christs Church*, during the rule of three *bloudy Persecutors*; untill in the end the Church her selfe is to have the victory over all. These 3 Monsters were long since foreseene, and discovered by the Prophet *Daniel*, and that long before any noise of them had been heard of in the world: And there, the three Monsters are all comprised under one name of a *Dreadfull Beast*, and exceeding strong, that had *iron teeth*, and with them brake in pieces, & stamped upon the Remainder of the other Beasts with its feet, and it was diverse from all the Beasts that went before it; for it had ten Hornes, and a little Horne that sprung up from among them, before whom were three of the first Hornes pluk't up

And of
the 4th.
Vision of
the 3.
Monsters
described
by Dan.
7.
7, 8.

by the roots. Now, that this is the *same Beast*, which many yeares after appeared to the divine *Apostle*, & that by him is called the *Great Red Dragon*, and the *Beast of the Sea*, & the other *Beast of the Earth*; is manifest by the tokens: for that the *Ten Hornes* of the *One* are the same with the *Dragon*, & the *One Beast* of the other; and the *little Horne* here, agrees with the other *Beast of the earth*, that hath *Two Hornes* there. And besides, we are to consider the *succession* of the *Beasts*. *Daniel* was a Prophet of 600 years passed by, before *St. John's* time, who had seene in a vision three other *Beasts* before this, whereof the first was like a *Lyon*, the second as a *Bear*, and the 3^d. had the forme of a *Leopard*: but this *fourth* was by far more *Dreadfull* than they all. Of these, *Daniel* had personal sight of the *Lyon*, going off, and of the *Bear*, comming on. And anon after *Daniel* deceased, came up the *Leopard*; whose reigne was long over, before *St. Iohn* was borne. And all these *Three* were gone by, & as it were forgotten before our *Divine Apostle's* dayes. But no such monster as the *fourth Beast*, in *Daniel's* Vision had ever beene knowne, before, & until that, where of *St. Iohn* spake, which had *seven heads*, & *ten Hornes*; and where of he said; *the woman that sat on that Beast, was that great Citty which in his time reigned over the kings of the Earth*: which was as much, as if in plaine termes he had said, that the *fourth Beast* of *Daniel*, and the *Red Dragon*, & the *Beast of the Sea*, and the other *Beast of the Earth*,
by

Rev.
17: 18.

by himfelfe mentioned, were all to be understood of one, & the ſame *great City*; which in his owne dayes was called *Roma*, and was then at the height of its greateſt Glory, under the reigne of *Her Sixth Head*.

§. 3. And now thus farre being agreed, that *Daniel*, & the *Apoſtle*, doe treat both of the ſame *Beaſt*, com we next to compare with the ſtory; that we may be able poſitively to determine, *who*, & *what* this *Beaſt* was; & where was his dwelling, & what he hath done. Now in order to this, the *Apoſtle* ſpeaks expreſſly ſaying; That by theſe *ſeven heads of the Beaſt* are to be underſtood, *ſeven Mountaines*, whereon the *Beaſt* or the *woman ſitteth*: Intimating that the *Beaſt*, or the *red Dragon with ſeven Heads*, is to be underſtood of ſome *great City*, & the *People thereof*, which in the *Apoſtles time* did reigne with much tyranny over a great ſhare of the earth; and did ſtand ſituate upon *ſeven Mountains*. Now inquire we into the ſtory of thoſe times, and we ſhall find, that the *great city* called *Roma* was built, and in thoſe dayes did ſtand, upon ſeven eminent mountains, commonly called 1 *Mount Palatinus*, 2 *Quirinalis*, 3 *Aventinus*, 4 *Cælius*, 5 *Viminalis*, 6 *Æſculinus*, & 7 *Ianicularis*. But becauſe there may be alſo other cities to be found ſtanding on ſeven hills; (tho hardly to be poynted at as ſtanding, & ruling as was ſaid, in the *Apoſtles* age) yet for more firme aſſurance, the *Apoſtle* farther determines, that by the ſeven heads are to be underſtood alſo *ſeven Kings*, whereof

Of the

Story

which

ſheweth

who, and

what is

meant of

the

fourth

Beaſt.

Rev. 17.

9.

Ch. 17.

18.

Dionys.

Halli-

karnaff.

& Livi-

ur.

five

Rev. 17. *five were fallen before the Apostles time ;*
 10. *and One , which made up the sixth , was then*
reigning in his time , and the Other which was
to be the seventh , was then to Come , and when
he Cometh , he must continue a short space.

These marks being thus plainly sett upon
 the *Beasts Head* , by the holy prophet, the
History steps in, & points at all of them, stand-
 ing upon the Dominion of the great *City of*
Roma , which also sits on the seven moun-
 tains : and tho the description be a sort of a
 Riddle, yet the History open's all of it most
 plainly. And shews, how that by *Kings* are
 not to be understood *men wearing crownes*
 on their heads; but rather *Kingdomes* go-
 verned by crowned men, as *Daniel* explaines
 it: Or rather *sorts of government* having
sovereigne & absolute power , as the History
 most excellently explaines the mater. For
 in the *Apostles* time, there was no such thing
 acted, as *five Kings* of any eminency, so as
 to be distinguished from all others, imme-
 diately preceding his time; nor yet was there
 such *One* then reigning , as could pretend
 unto any such distinction; nor was there a
seventh after that, to come up, and after Him
 no more, stamped with such a character,
 as above all others to be stiled *heads of Roma* ,
 or any other *City*. For before the *Revela-*
tions written, there reigned in *Roma* the Em-
 perours *Galba* , *Otho* , *Vitellius* , *Vespasian*
 & *Titus* , the five last Emperours; *Domitian*
 ruled at the instant time, whom *Nerva*
 succeeded. But what were any of these to be
 stiled *Kings* or *Heads of Roma* , any whit
 more

more than *Nero*, or *Trajan*, or any of the rest? No, we know there could be nothing in't, in any mater, as to this purpose. But examine we the *Governments* at *Roma* which had been *sovereign & absolute*; & then see wee, that at first in its Infancy the city of *Roma* had *Kings* for her sovereign heads, or was governed by kingly government for 225 years, and hence say we, that *Kingly Government* was the first of the five *Kings*, or *Heads* of *Roma*, before the Apostles time. The next sovereign rule of *Roma* was *Consular*; or a government by two annuall officers, with sovereign power, called *Consuls*; and these held by times up & downe, during the space of more than 400 years. And such was the second of the five *Kings* or *Heads*. The 3^d. sovereign authority at *Roma*, is remembred by the name of *Dictatours*, or a government by one *Man*, who had *absolute command* by fits, as times required it for halfe an year, or more. And this was the 3^d. of the five *Kings* or heads of *Roman* Government, which held but by starts only, intermixt with the *Consular* power. The 4th. was the Government of the *Decemvirate*, which was a government by *Ten Men*; who together enjoyed absolute, & sovereign power. But the reigne of these was very short, and was no more but as it were an interruption unto the *Consular* authority, which both, went before, and againe succeeded it. Yet was this the fourth of the five *Kings* or heads of *Roma*. Then was the *Triumvirat*

See:
Dionys.
Hal.

And Li-
vius the
Histori-
an, &
others.

or the government by three Men, with absolute sovereign power; and this reigned not long, yet utterly supplanted, & ruined the supremacy by *Consuls*. And this was the *Fifth King*, or Sovereign Authority at *Roma*, which also *failed or fell* there, before the *divine Apostle* was borne. And then succeeded the *Sixth King*, or the Government by *Emperours*, which was an absolute Sovereign power, that one man enjoyed, during life, & for the most part his heirs after him, over the *Senate*, and the *whole City*, & the *Army*, & over all the *Kings*, & rulers, subject to the *Roman power*. And under this *Head*, or *Rule* at *Roma*, was *Christ* borne, & so was the *Apostle* of the *Revelations*: And this was that *One*, of whom it is said [*One is*] meaning *One absolute sovereign sort of rule* used at *Roma* after *five others fallen*. And this Government held partly *pagan*, & partly *Christian* more than 600 years; and was then ruling, when the *Revelations* were written. But under this *Head* or *King* was to happen a *deadly wound*, which yet should be healed, and then was to come up the *seventh Head*, which was to reign but a *short time*. And so it came to pass at *Roma*. For some hundreds of years after the *Apostle* dead, at length the *Pope* of *Roma* attained unto his *triple crowne*; and had also absolute sovereign power, as had the other six *Kings* or *Heads* of the *dreadful Beast*. And together with this *seventh Head*, sprang up the *Ten Hornes*, which are *Ten Kings* or *Kingdoms*, which in the *Apostles* time had no *Kingdome*,

Rev.
17: 10.

Ch. 13.
3.

Ch. 17:
12.

dome, but received power as Kings at one hour with the Beast, that is with the seventh Head, Commonly called the Beast of the Sea. And the History shews plainly according to what was forehewed, that even so it is come to pass at Roma, many years agoe. Now out of these Ten Hornes is also arisen a little Horne, according to Daniel, which by the Apostle is called a Beast with two Hornes, as the History also shewes. And such was this Great Monster in general, significant of the whole Roman Monarchy from first to last, the Fourth great Empire of the world.

§. 4. And now having taken a view of this Monstrous Beast in general, & in the whole; as the Head & Hornes and all the limbs stood together in one Monstrous Body. In the next place come we to take a sight of Him piece meale, & in part, & one part after another. The Empire of Roma has beene the greatest Monarchy in the Universal world, that hath ever yet beene heard tell off. And therefore being likened unto an huge Monster, of a vast extent, in length as well, as breadth, could never be looked on all at once by One mans eye; but first One head appeared, & went by; but He who saw that appeare, never lived to see a second also goe off; yet the second head came up, & so the third, & all of them in order; and after all appeared the Ten Hornes all at once; & lastly the little Horne. Now this whole Beast was not the Great Red Dragon of the Apostle. For Five of the Heads were fallen, before the Dragon had any

Baronius
Annales.

Dan. 7:
8.

Rev.
13: 11.

Of the
Great
Red
Dragon,
and
what is
meant
by that.

Ren: 12. thing to doe in Heaven. And it was the *sixth* 3, 4, &c. Head only, that acted over all those fears, which unto the Dragon are ascribed. But the whole Beast being possessed with a Dragon in One head only, and all the Other members, being parts of the whole Body, together with that Head, as it were Consenters or abettors thereof: what was said or done by that *Sixth Head*, is called, as if all parts of the whole Buy had said or done the same. And yet that *Sixth Head* also, was not so properly the Dragon, as the seat of the Dragon; or that Head, which was possessed with the Dragon; and so was called

Ver. 7. 8, 9, 60. the Dragon, or the old Serpent, or rather Sathan the Prince of Devils, because it was that instrument by which immediatly the Devil performed His great enterprises against Gods Saints. For after the Dragon cast out, that very *Sixth Head*, and the Beast with seven Heads & ten Hornes, became the seat of Gods Kingdome, and of the power of Christ; when the Pagan Roman Empire became an Holy Church of Christ & of God.

The
Propheti-
cal Des-
cription
& Hise.
of the
Great
Red
Dragon.

§. 5. These things thus premised, the Vision betpeaks as follows [There appeared a great wonder in Heaven: a Woman cloathed with the Sun, & the Moone under Her feet; and upon Her Head, a crowne of twelve Starrs. And She being with child cryed, travayling in birth, & pained to be delivered. And there appeared another Wounder 1, 2, 3. in Heaven; and behold a great red Dragon, having

having seven Heads, & Ten Hornes, & seven Crownes upon His Heads: And His Tayle drewe the third part of the Starrs of Heaven, & did cast them to the Earth: And the Dragon stood before the Woman which was ready to be delivered, to devour Her Child as soone as it was borne. And She brought forth a Maunchild, who was to rule all Nations with a rod of Iron, and Her Child was caught up unto God, and to his Throne. And the Woman fled into the wilderneß, where She hath a place prepared of God, that they should feed Her there, a thousand two hundred & threescore Dayes. And there was warre in Heaven, Michaël & His Angels fought, against the Dragon: And the Dragon fought, & his Angels: And prevailed not; neither was Their place found any more in Heaven. And the Great Dragon was cast out, that old Serpent called the Devil, and Satan, which deceiveth the whole world: He was cast out into the Earth, and His Angels were cast out with Him. And I heard a loud voice saying in Heaven. Now is come Salvation & Strength, and the Kingdome of our God, and the Power of His Christ: For the Accuser of our Brethren is cast downe, which accused Them before our God day & Night. And They overcame Him by the blond of the

12. Lamb, and by the word of Their testimony; and they loved not Their lives unto the Death. Therefore rejoyce ye Heavens, & ye that dwell in Them. Wo to the Inhabiters of the Earth, & of the Sea: For the Devil is come downe unto you, having great wrath, because He knoweth He hath but a short time.] So farre betpeaks the plaine Text.

Of the
meaning
of the sig-
nificant
Names
of persons
& places
explai-
ned by
Holy
writt.

Rev. 12:
9. with.
2: Pet.
2: 4.

1 Kin. 8:
27, 28,
29, 37
Coar.
9. 3. 4.
5, 6, 7.

§ 6 Now to find out the meaning of these things we must first fetch our rise from the Holy writt, which will explain the Names of things; and thence shall we enter into Holy Story, which will ascertain the whole matter. And first to make inquiry after the Names; the first thing to be asked after, is the place where the great things of this Vision were acted; and this is called Heaven. Here appears a great Wonder, a Woman in Heaven, & a Great red Dragon in Heaven. Now this Heaven must be either that, which is so called properly, or else tropically. The first it could not be, for that the Dragon possessed with Sathan, the old Serpent, had been long since utterly cast out from thence, and cometh no more there. And then understand we the place tropically, it must necessarily be significant of some place nearest of kinne, to the purest proper Heavens. And that can be no place on Earth, but in the purest Holy Church; for that Heaven (which must all wayes be significant of some place) within Gods speciall presence can find no such place on earth, but in the Church among the Saints; and it must be in the pure, & most

most truly Reformed Church; to distinguish it from the Corrupt Church called the *Sea*, And the meerly pretended Church called the *Earth*. In this purely & truly reformed Church, appeared the *Woman in Heaven*. And this was no wonder; for where else should the Woman be, but in the pure Church? For that the company, the whole Company, of *Gods Saints*, are represented as a *woman*; as the *wise of the Lord of Hosts*; as the *unblemished Spouse of Christ*. By the Woman therefore, here must be understood the collective members of Holy Church; and by the wonder must be conceived, because this *woman of Holy Church* in such a corrupt age appeared *cloathed with the Sun*, and a *crowne of twelve stars on her head*, & *her feet upon the Moone*; and yet being distressed, was found *crying with bitter lamentation*. To be *cloathed with the Sun*, was to *shine in the brightness of the Light of Christs righteousness*, who is the *Light of the world*. And to be *crowned with stars*, was to be adorned with glorious *angels of the Churches*: And because They were *Twelve of Them*, that Composed the *Connet*, it must referre unto the *twelve apostles*, who under *Christ*, were the *prime glory of the Church*. And to have the *Moone under foot*, argues that the *feet* also were glorious of *Gods Holy Saints*, because of the *Gospel of Peace*, & the *glad tidings of good things*, which from place to place They caryed. Certainly this was a woman glorious indeed, and therefore the *most wonder full* that *Heaven on Earth*

Rev.

12: 12.

Isa. 54:

5, 6, &c.

Ch. 62:

4, 5.

Eph. 5:

23, 24,

25, &c.

Mal.

4: 2.

2 Pet. 1:

19.

Rev. 1:

20.

Rom.

10: 15.

Act. 14: Earth, ever knew: and yet loe: She was
22. scene Crying, with great lamentation, be-
2 Tim. cause of her *pains to be delivered.* For as she
3: 12. was about to bring forth great things; such
 was Gods pleasure, that not with out aufwer-
 able pains could She bring them forth.
 But that which mostly did aggravate Her
 pains, was, that a *Great Red Dragon* had
 power also in *Heaven*, to oppres this *Holy*
Woman: And that with *his Tail*, He was
 able to *draw the third part of the Starrs of Hea-*
ven, & to *cast them unto the Earth.* But what
 is meant by this *Dragon*, we have already
 scene; and likewise what were the *Starrs*
 that He threw unto the *Earth.* And now
 therefore our maters are ready ripe by the
 holy Story to be fully opened.

The
 History
 of the
 primi-
 tive
 times of
 Christi-
 anity; &
 of the per-
 secutions
 of the
 Dragon,
 unto His
 casting
 out of
 Heaven.

^a See:
 Euseb:
 Ecclef.

Hist. in 10 Books & the Apolog. of Tertul: Just. Mart.
&c. ^a Rev. 19: 8, 14: & ^a Ch. 14: 1, 2, 3, 4, 5.

§. 7. And to these purposes, the *History*
 of those times declare's, that from our Sa-
 viours death, onwards for about three
 hundred years, the collective Body of
 Christs blessed Saints, did wonder fully
 shine in the holy robes of *Christs righteous-*
ness: these were arrayed in white linnen, cleane,
& fine. These were holy virgins, who
 followed the *Lamb where ever He went*; these
 were the first fruits unto God; who were with-
 out fault, & in Their lips was found no guile.
 But notwithstanding these most wonderfull
 robes of righteousness, the ^a *Roman Emperours,*
 and their officers did all what they could, by
 fire and sword to destroy the seed of the wo-
 man, the Saints of the Church; and a third
 part

part of Them, They did clearly cut off there-
 by. And first *b* *Christ* Him selfe suffered un-
 der *Pontius Pilat*. Then was *c* *Stephen* the dea-
 kon-stoned, and with Him *Nikanor* his fel-
 low *Deakon*, & many hundreds more suffe-
 red. Then followed *d* *James the Apostle* surna-
 med *Boanerges*, and anon after *Philip* his bro-
 ther *Apostle*: and *James the less*. But under *e*
Nero, at *Roma* the persecution began to rage
 horribly, and with much and cruel slaugh-
 ters, at what time suffered *F* *Peter*, & *Paul*,
 the *Apostles*. *F* *Domitian* also shed much
 Christian Bloud. And *F* *Trajan* much ex-
 ceeded Him, under whom suffered *Simon*
the Zelot being 120 years of age. *Jude* also
 and *Andrew* suffered under the same hands,
 and so did *Matthias*: so as of Twelve *Apo-*
stles, the *Starres* in the Churches Crowne,
 Eight of Them suffered Martyrdome under
 the *Roman* powers. And of other *Starres*,
 the famous *Patriarchs*, & *Bishops* of the
 Churches, there suffered Martyrdome in-
 finite numbers of them, as it had beene so
 many Starrs, the bright lights of the firm-
 ament cast out of heaven by fire & sword.
 Of these were eminent *Marke* & *Luke* the
 Euangelists, *Clement* & *Dionysius Areopa-*
gite, *Barnabas*, & *Timotheus*, *Onesimus*
 & diverse others, men of note in holy
 writt. Also the famous *Antipas of Asia*,
Ignatius of Antioch, *Bukolus of Smyrna*,
 and Their fellows of the first age after the
Apostles. And of the second age were fa-
 mous *Polykarpus Bishop of Smyrna*, *Justi-*
nus Martyr, a Jew Borne, and Their fel-

b *Ab.*
 4: 27.
c *Ch.* 7:
 59.
d *Ch.* 12:
 2.
e *Annal*
of Tacit.
in llse of
Nero.
F *Eus.*
Chr. Et
Ec. Hist.

lows in numerable. After these followed *Pothynus* Bishop of *Lyons*, *Kyprian* of *Karthage*, *Xystus* of *Roma*, and *Laurentius* his *Deakon*, & millions of renowned men who loved not *Their lives unto the death*. All who being slaine by the *Roman* powers are said to be tumbled out of *Heaven* into the *Earth*, that is, were slaine according to the *Apostle* by the *Dragon*, by the power of *His Tayle*:

Rev. 9: For as the *Dragon* is said in *His Tayle* to carry
10. a *sling*, where with *He torments or kills*; so these *Roman* powers did weare *Their swords* with the poynts hanging behind, as it were the *sling in the tayle*, where with for the most part the holy *Saints* were put to death, and as so, cast out of *Their places* in holy church, to be layd in dust. During these times was made infinite bloodshed among the saints of *God* of all ranks, and in all places of Holy Church, and mostly under the *Roman* dominions, and that to the quantity of an hundred, for one that suffered under any other principallity: And in those dayes the *Saints* losse *Their Lives* with so much chearfulness & readyness of faith, & dexterity of *Patience*, as begat admiration in the beholders: in so much as the death of every One *Saint*, added still more & more to the Church: whence it was commonly said, that the blood of the *Saints*, was the seed of the Church, because that the more & more that were martyred, the more & more the number of the Church increased & grew & gott ground of the *Persecutions*. And the more the *Dragon* laboured to cast down & to destroy,

stroy, the less still He prevailed. Notwith-
standing these were times justly stiled, as if
the *Woman the Church*, cryed, & pained to *Ch. 12:*
be delivered. For in these dayes, the prayers *2.*
of these dying Saints cast up a sweet savour as
of most sweet Incense, which ascended up be- *Ch. 8:*
fore God. And Jesus Christ presented the holy *4, 5.*
savour of these prayers before God continually:
And the report of this holy savour said *Ch. 6:*
[How long, O lord, holy & true, dost Thou *10.*
not judge & avenge our bloud.] These were
the dayes wherein Michael and His Angels
fought, against the Dragon and His Angels.
This ^a Michael was Jesus Christ our Lord, *a Ch.*
who resisted the Dragon by the power of the *12: 7.*
^b Holy Ghost, who in His name ayded His *b Ioh. 16.*
holy Saints by the support of His graces, *7, 8, 10*
encouraging, chearing up, & strengthen- *13.*
ing Them, both in words & deeds; and *b 1 Thes.*
by His ^c holy Angels helping out of prison, *1: 5. 6.*
beating down danger and supporting under *c Ps. 91:*
Their sufferings; and by Him selfe interce- *11.*
ding for Them unto His father as Their ad- *c Act. 5:*
vocate; and lastly by his ^e providence orde- *12.*
ring all sufferance to worke for the best both un- *d 1 Ioh.*
to those who dyed, & also unto those who *2: 1.*
survived. And the Angels of Michael who *c Rom. 8:*
did properly fight were the holy Saints & *28.*
Martyrs, who fought not with swords &
bucklers, nor with weapons of offence or
defence; but by the bloud of the Lamb, and *Rev. 12,*
by the word of Their Testimony, and by Mar- *11.*
tyrdom, which was a giving up Their lives
unto death for Christs cause. But the Dragon
or the Devil, & His Angels fought, by His
In

See the Instrument the Roman Monarch: and He
 Hist. of fought by fire & sword, & made great slaugh-
 Euf. Ec- ters, & massacres of the Saints. And such was
 cles. the Vision, and thus was it answered by the
 History, in every title thereof: so as nothing
 can be more plaine then who was the wo-
 man, & who the Dragon, & who the Starres
 that were cast downe with the Dragons sayl;
 and how the Batell went on between Mi-
 chael & the Dragon.

§. 8. Having read of the mater of fact,
 spoken of in the Vision, and also in the Hi-
 story Corresponding: it remaines only to
 be considered How long this time lasted,
 that the Dragon had power in Heaven to kill &
 cast downe, and how long this time of the wo-
 mans pains held Her? And for this we have
 Rev. 11: it more plainly out of another Vision where it
 2. is said in the Vision of measures [But the
 Court which is without the Temple measure
 not, for it is given unto the Gentiles: and the
 Holy City shal They tread underfoot, forty
 and two moneths.] By the Holy City in this
 place must be understood the same thing,
 as by the woman Cloathed with the Sun, is
 mean't in our Vision: and the History is my
 Evidence, that it is so. For it must needs
 be mean't of Ierusalem, either Iewish or
 Christian, there being no other City in those
 dayes called Holy. But Ierusalem Iewish, at
 the Vision time was demolish't, and was
 no city, except that, as the ^a Iewe so the city
 Iewish, was tropically in the Christian Ie-
 rusalem. And the History shewes plainly the
 state of the case, how the mater happened.

Of the
 Dragon
 cast out
 of Hea-
 ven. And
 the Hist.
 of the
 time, how
 long his
 reigne
 lasted
 and how
 his ejec-
 tion
 was ef-
 fected.

In the year of Christ 34 current, in the ^{aRom:2:} 19th. year of the reigne of *Tiberius Empe-* 28.
 rour; our lord suffered; and after that 38
 years, the city *Ierusalem* was burn't downe
 to the ground, and the *Jews*, what by
 slaughter, & captiuitie were clearly de-
 stroy'd and swept away, so as no more face
 of any city remained. And from the death
 of *Christ* unto the Empyre of *Constantinus*
Magnus the *pagan Roman* Emperours were
 280 years Lords over the *Christian Church*;
 in this place called Tropically the *Holy City*;
 because as *Ierusalem* had beene, so this was
 now, the seat of *Gods Holy residence* among
 His *Saints*: and as *Gods name* was wont to
 be called upon principally at *Ierusalem*; so
 now it was as much all over the *Christian*
world. Now as these 280 years did abun-
 dantly exceed 42 moneths properly so cal-
 led; so according to the usuall scripture rates
 of reckoning as many years, as be dayes
 in the account; the 42 moneths will as much
 exceed the 280 years. And yet the termes
 being certaine, as well from whence, the
 42 moneths bear date, as unto which they
 carry their account; there must besome ra-
 tional account of precisely 42 moneths, be-
 twene the Termes, Or else the *Vision* will
 faile of it's authourity. Now the mater of
 fact is cleare. The *Roman Powers* called,
 the *Great Red Dragon*, did absolutely reigne
 over *Gods Church* from *Christ* unto *Con-*
stantinus 280 years; and during that time
 did They utterly tread the *Church* under foot,
 with great Tyanny & oppression; and in

See the
Church
Hist. of
Euseb.
Ec. &
Chron.

all that space, the Church was Governed by the Apostles, Patriarchs, & Bishops, without any Civil Magistrate: the supream power, unto which the whole Church was in subjection, in all that space being in the Red Dragon. Where upon it is intimated, that during these times, there was but ^b One witness in the Church, that is a Govern-

^b Rev. 11. 3. *Constantinus* the Emperour onwards, there were two witnesses in the Church. Here therefore was the Certaine time of the Dragons reigne over the Church. And this time so termed is likened & compared unto the Court of the Gentiles, in Gods House; for looke how that Court was, unto the Temple, the Introduction thereto, & an appendix thereof; so was this time of the Gentiles reigne, unto the Christian, & Gospel Church. And whereas there were, during this time of 280 years, the precise number of 42 Gentile Emperours, who trod Holy Church under foote; we are therefore to understand these 42 moneths, of so many Emperours reignes, betwene Christs death, and the reigne of the first Christian Emperour, *Constantinus Magnus*. And that it was certainly so, is evident by the Tale.

Baronii *Tiberius Nero* wore out 1 moneth after *Annal.* *Christ.* C. *Caligula*, a 2^d. *Claudius Nero*, the 3^d. *Domitius Nero*, a 4th. *P. Sulpit. Galba*, the 5th. *M. Sal Otho*, the 6th. *A. Vitellus*, a 7th. *F. Vespasianus*, the 8th. *Tit. Vespas.* the 9th. *Domitianus Vespas.* a 10th.

Coccejus

Coccejus Nerva, the 11th. *Ulpius Trajanus*,
 a 12th. *Ælius Hadrianus*, the 13th. *Antoninus Pius*, the 14th. *M. Aurelius*, the 15th.
Commodus Antonin. the 16th. *Ælius Pertinax*, the 17th. *Didius Julianus*, the 18th.
Septimius Severus, the 19th. *Bassianus Caracalla*, a 20th. *Macrinus*, the 21th. *Helio-*
gabalus, the 22th. *Severus Alexander*, the
 23th. *Maximinus*, the 24th. *Maximus Pu-*
pienus, & *Claudius Balbinus* together, the
 25th. *Gordianus*, the 26th. *Philippus*, the
 27th. *Decius*, the 28th. *Gallus*, the 29th.
Emilianus, a 30th. *Valerianus*, the 31th.
Galienus, the 32th. *Claudius*, the 33th.
Quintilius, the 34th. *Aurelianus*, the 35th.
Tacitus, the 36th. *Florianus*, the 37th.
Probus, the 38th. *Carus*, *Carinus*, &
Numerianus together, the 39th. *Diocle-*
tianus, & *Maximianus* together, the
 40th. *Galerius* & *Constantinus* together,
 the 41th and lastly *Maxentius* & *Maxi-*
minus together the 42^d. These twolast
 being utterly beaten downe & destroyed by
Constantinus Magnus the Emperour became
Christian, and then came forth Edicts to
 stop al farther persecutions of the Church,
 and to abolish the *Altars of Idolatry*, & to
 erect *Christian Churches*. Now as the time
 drew near that this Dragon was to lose His
 power, He raged more bloudily then ever;
 for under the reigne of *Diocletian* & his as-
 sociats

See the Hist. of Euf: & Baro-
nius. sociats he shroue heard to extinguish *Chri-*
stianity by infinite Massacres every where ,
and that without any thing of pitty or com-
passion : in somuch that on their monu-
ments of Trophees erected , They made
braggs of Christianity deleted , as it They
had made utter extirpation thereof. But
then in this very point of time , as *Christian*
bloudshed in creased , so did the holy savour

Rev. 8. of the prayers of the dying Martyrs in crease;
2,3,4,5. which like *the smoake of the incense out of the*
priests hands , *Iesus Christ* our Lord , offered
up before the throne of God. And then was the
censer filled with the fire of the altar , and it
was cast upon the earth ; and thence followed
voices , and thunder & Lightning , & an
earth quake. The perfume of these prayers ,
were *Christs meritts* , which prevailing with
God for vengeance upon the Dragon , There
Lu. 21: came forth first *Voices* , that is , fearfull
25, 26. *signes* in the *Heavens* & in the ayr , fore to
kening judgements comming forth upon the
Dragons Kingdome. And then followed
Thunder & Lightning , that is the Execu-
tion of those threatening Voices , by fear-
full warres , wherein at last *Michael the*
Chiefe Prince having raised up *Constantinus*
unto the Empyre , made Him & his armies
his instruments to destroy the *Dragon* & his
Angels : So as *Constantinus* was the Cham-
pion of *Christ* or *Michael* , and *Maxentius* ,
& *Maximinus* , were the Champions of
the *Dragon*. But then followed the *Earth*
quake , that is an utter *Overturne* of the po-
wers of the *Great Red Dragon* , at what
time ,

time, *Maxentius*, *Maximinus* & *Licinius* were all utterly vanquished, and *Paganisme* became extirpated. And this *Constantinus Magnus* was that *first Angel* of the *Trumpetts*, who by His alarum unto the *Pagan Emperours* introduced a perfect Change of affaires from *Paganisme* unto *Christianity*. And this was the beginning of *that Manchild*, which the *Woman* brought forth, and which was to rule all Nations with a rod of iron; and which was caught up unto God, & to His Throne. For the *Manchild* must be meant of *Christian Magistracy*, and the *supream government* of the Church. The Church and Her Officers, are represented as a *Woman*, or the spouse of *Christ*: But the *Civil Magistrate* being become Christian, is represented as *Gods Vicegerent*, the *Head of the Church under Christ*, and hence is stiled a *Manchild*. And is said to be taken up unto God, becaute He was advanced into His Throne, that is, not only unto the top of affaires, to be endued with power of reigne, but to reigne for God, and under Him, in *Gods owne Throne*. For these, a *Magistracy*, a *Ch. 11:* & *Ministry*, are the two witnesses of God, 3. 4. the two *appointed ones* which stand before the God of the Earth. & the *Judge*, & *High Priest* by whom all controversies are to be determined with *Zech. 4:* beyond all appeal. And now the *Manchild* *c Deut.* being advanced, the *Great Red Dragon* was 17. 11, utterly cast out of Heaven, into the Earth; 12. that is, He never had more sovereignty over *Gods Church* so long as it continued pure, and undefiled. And then was there

D

heard

heard a loud voice in Heaven saying. [Now is come Salvation & Strength, and the Kingdome of our God &c.

Chap the II. §. 1.

Of the Times that happened betweene the Kingdome of the Dragon and of the Beast of the Sea. And 1. of the Triumphs of the Church upon the Dragon cast out. Of the Mischiefes wrought unto the Church by the Serpent, who droue the Woman into the wilderness. Of His working by Earthly minded men. And how He insinuated into the Angel of the bottomless pitt. And set up the Kingdome of the 1st. Beast of the Earth, and the mischiefes He wrought unto the Church by the Inhabiters of the Earth. And the woful miseries of the Church under them.

§. 1. **T**Hus the Dragon being cast out of the Holy Church, called Heaven,

Heaven, into the Earth, and with Him all His Angels; so as the Pagan powers of *Roma*, (in which the Dragon reigned) enjoyed no more Sovereignty over the Church; but were utterly layd by, and all the bloudy Officers of that Power, the *Præfects*, & *Pretors*, the *Proconsuls*, & *Præsidents*, and all the *Governours*, of Townes, & Countreys, and Chiefe Captaines were turned out of place: and the face of affaires was perfectly Changed. For the first Angel the noble *Constantinus* founded a the first Trum-
petts of God, and there followed Hail, & Fire mingled with bloud, and They were cast upon the Earth, & the third part of the Trees were burn't up, & all the greengras was burnt up. This was the judgement of God upon the powers of the persecuting Dragon in answer to the complaints, & prayers of the dying Martyrs, & Holy Christians; which Iesus Christ had presented unto God, perfumed with the sweet savour of His molt holy meritts. And as God oftentimes destroys the flourishing Trees, & the fresh & green grass, by frosty winter nipping Hails, and fiery parching summer heats; such were the victorious *Constantinus*, and His Christian armies, unto proudest Pagans, who like tall cedars, & mighty Trees, had oppressed the meane & humble Christians; who by their patient sufferance, and peaceable submissions, appeared but as lowe shrubs under the droppings, and shadow of those Trees. But by a mixture of warre with plague & famine, (it's usual companions:) was

Of the happy Change of all affaires, which by Gods blessing came to pass, upon the casting out of the Dragon. *Reu. 8:7.* *Ch. the same 3, 4, 5.*

See the
Hist in
the An-
nals of
Baron.

the verdure of *paganisme* defaced utterly; and the pomps, & pleasures, the glorious state & foelicity of *Pagan greatness* was quite destroyed, like the *Earth*, when all the grafs thereof is withered. And what by fire and sword, (by meanes of their siding with *Maxentius* & *Maximinus*, and joyning in rebellion with *Lycnius*,) a *third part* of the great ones called *Trees*, was cutt off; and the rest either submitted, and became Christian, or else lived obscurely abroad in Exile, or in lowe estate at home. And thus was the *Empyre of the Dragon at Roma* utterly ruined, & with it was *all Idolatry* rooted out, the pagan worshop put downe, and the *Altars* & *Idols* were subverted, and *Christianity* ascended unto the top of affaires. And yet at this time; was the city it selfe at *Roma* no whit defaced; Only it was reformed, and from the seat of *Pagan Idolatry*, it becam the Seat of *holy Christian* worship. The Senators, and all Officers were the same still as before, only all became Christian: and that which was once the Seat of the *Great Red Dragon*; was made the Throne of the *Holy Lamb*: and the *sixth Head of the Beast* from a bioudy Dragon was converted into an innocent & Holy Lamb. And old *Roma* remained til Emperors of the world in all things; excepting, that Shee was become newly & happily reformed, from a *Cruel Tyrant*, to be a *sacred Mother* unto the Church. Only in procces of time, Old *Bizantium*, being made new *Constantinople*, shared with old *Roma*
in

in the government, and became partner in all honours, with her: and held it more then 1100 years. And hence it appears, that neither the City, nor the Citizens, were the Dragon, barely as they were so, as such men, in such a place; but as the City & the Citizens, were possessed with *Sathan*, the Old Serpent, whose instruments They were, to destroy the Saints, and to suck Christian Blood. And this *Sathan* being cast out of them, there remained no more Dragon there. And thence followed the Churches song saying [Now is come Salvation & strength, & the Kingdome of our God &c.

Rev. 12. 9.

Of the mischief, the Devil did the Church when cast out of Heaven. And how.

a Rev.

11: 2, 3.

b Ch. 12:

13, 14.

§. 2. But alas these golden dayes held not long: For no sooner had the Church the enjoyment of two witnesses, which for two & forty moneths space had never known but one; but that She, a & Her Witnesses prophesied in sackcloth, one thousand two hundred & threescore dayes. b For when the Dragon saw, that He was cast unto the Earth, tho He was thus cast downe, yet being in defatigable in working mischief, He was not utterly dismayed, but He b persecuted the Woman, which brought forth the Manchild. And to the Woman were given two wings of a great Eagle, that She might flye into the Wildernesse, into her place; where She was to be nourished, for a time & times & halfe a time, from the face of the Serpent. These are the same times which afore are cal-

- ver. 6. led the Abode of the Woman in the Wilderness one thousand two hundred & threescore dayes, in the place prepared of God to feed Her; And to this place She fled. Be-
- ver 15. cause the Serpent cast out of His mouth, water as a floud after Her, that He might cause Her to be carryed a way of the floud. But the
16. Earth helped the Woman, for She opened Her mouth, & swallowed up the floud, which the Dragon cast out of His mouth. One would have thought, that the Dragon being cast out, all had been safe with Holy Church. And so it was for a time. But that time was very short. For no sooner was the Manchild in the Throne, but the Holy woman was driven to fly into the wilderness. And what was it, that forced Her? But the floud, out of the Serpents mouth? For the Devil being cast downe lowe as the Earth, He vomitted water out of His mouth, & that water carryed poyson in it, which infected earthly minded men, with His evil, contentious, & malicious spirit: so that, so often, as Earthly minded men came into place, in Church, or state, this infernal Serpent had power over them, by the poysonous water out of his mouth, to instill evil, & Hæretical principles into Their Heads & Hearts; and thence to insinuat Himselfe with such an interest in Them, as to use Them as instruments, to carry on the floud of His mouth. After this rate He drew in Arrius a Priest of Alexandria, who was a

Philip. 3.
18, 19.

Tit. 3:
10, 11.

man

man of more learning then grace, and favouring of *Earth* more then *Heaven*, became an easy instrument for this Serpent to carry on the poyson of his mouth into the Church; even in the early dayes of the advanced Church, even under the reigne of the most excellent *Constantinus Magnus*. From hence the Bishops *Eusebius* of *Nikomedia*, & His factious fellows, *Theognis Maris*, and others, dranke of the same poysoned water. And anon after *Constantius* the Emperour tooke it in, and after Him *Julianus*, & so *Valens* and Others. And hence followed heats & quarells, and persecutions of the Saints; and Holy men were forced to fly, & to hide themselves. And yet so was it, that the *Eagles wings* administred helpe. By the Eagle a princely Bird, is meant *Imperial power*, & the rather for that the Eagle was the antient Imperial standart. And thus when *Athanasius* & *Paulus* were persecuted by the Easterne Empyre, the wings of the westerne were their support. And when the *Goths* in the west became a plague, then the wings of the Easterne Empyre were a support. But what by meanes of the *Arrian* hæretiks, and after Them diverse other *Hæretiks*; (enemies unto true religion, & the plague of the Church) and the troubles that followed thereon; and also by meanes of the northerne people, who violently & tumultuously powred in upon them; and these being at first *Pagans* (and afterwards *Arrians*, oppressed the Church not only in their *Estates*, & *Lives*, but also in

Euseb.
Eccl.
Hist. Bo.
10 & So-
crat.
Bo. 1: 2.

See the
Annal.
of Bar.

See the
same
Hist.

in Their Religion; } Great was the calamitie;
 and multitudes were driven into desolate
 Corners, to saue Their *Lives* & Their *Reli-*
gion. And all these things were occasioned
 by the poysonous waters flowing out of the
Dragons mouth, which forced the *Holy Wo-*
man into a sea of cares & Troubles, and
 rendered Her in a state, as They in the *deso-*
late wilderness, caring fearing, & hiding
 Themselues. And all these troubles hap-
 pened as by meanes of the *Serpents* flood of His
 mouth, so also because of men of the Earth,
 worldly & earthly minded men of the
 Church; who by falling off from God, unto
 the *loue of the world*, rendered Themselues
 into a conditon apt to fall into the *Serpents*
 power; and to become His instruments to
 trouble *Holy Church*; and besides *Holy Church*
 it selfe too much degenerating from Her first
 purity of religion, and by slackness in devo-
 tion, and works of piety; opened a door
 for these enemies to invade, & breake in
 upon Her. And yet the *Holy Woman* had
 helpe of the *Earth*, which *dranke up the*
flood, that it *drowned Her not*. And this was
 by meanes of the *Oppressors Themselues*, the
Earthly men; who contending among Them-
 selues, eased the Church by Their *mutual*
quarrels. And thus God sent helpe by the same
 hands, as the *Serpent* had rayssed troubles.
 Directly He could not hurt the *Heavenly*
 Church; but as *Church men* from *Heavenly*,
 becam *Earthly*, the *Serpent* gained power
 over Them. And when *Earthly* Instruments
 disturbed the Church, by other *Earthly In-*
 struments

Hebr.
 6: 4, 5,
 6, 7, 8,

Reu. 2:
 4, 5.

See the
Annals
of Baron.

iments *disturbed* the Church, by other Earthly Instruments was *she saved*; so as in the midst of stormes & floods; the Church still continued *entire & safe*: so as notwithstanding all the calamities of those dayes; the Church was famous both for *holy Emperours & holy Patriarchs, Bishops & Priests*; and for the *holy Councils* of that age, & for multitudes of *holy Saints & men* of all ranks. For God so provided in those first ages of the Church especially; that if an *Heretical Emperour* disturbed in one place, an orthodox saved elsewhere: and if a worldly man reigned for one hour, yet an holy Prince came into place in the next Change; so as for every storme, that troubled, here was a shelter also to save. Now the time of *this prophecy in sackcloth*, by means of the *poysen of the Serpents mouth*, lasted in the whole *one thousand, two hundred & sixty dayes*. Which according to the manner of Holy *Reu:* *writt*, compared with *History*, did intend *II: 3, 4,* really *as many years* as are named dayes. For *& 7.* so it came to pass, ere the *two witnesses*, had finished *Their testimony*. And yet so it was, that these dayes were not all alike. For in the beginning of the *floods rayed* by the *Serpents mouth*; the Troubles were made only by means of *Earthly men* infected by the *Serpent*; But after wards they came to pass by means of the profess't *Inhabiters of the Earth*, possess't with the *Old Serpent* *Ch. 12.* as was the *Dragon*: and lastly, by means *12.* of the *Inhabiters of the Sea*, whom the *Serpent* also possessed after the manner of the
E Dragon

Dragon. And then was the Holy woman driven into the great *Wildernes*. But of this first ranke of Troubles, the times held not aboue 300 years, unto the reigne of the most vile Emperour *Phocas*: and yet these were part of the 1260.

Of the
Mis-
chiefe
that the
Serpent
did unto
the
Church
by meanes
of the
Beast of
the Bot-
tomless
pitt. And
how he
reigned
over the
men of
the
Earth.

^a *Rev.*
12: 17.
^b *ver* 12.
^c *Ch.* 9:
1, 2, 3,
4.

§. 3. Now when the *Serpent* saw that in 300 years space He prevailed no farther with His poysonous flouds, ^a He was very wrath at the holy Woman, and went to make warre with the remnant of Herseed, which keep the commandments of God, and have the testimony of *Jesus Christ*. And to serue this His purpose, His continual vigilancy by night & by day, at length found out an opportunity to insinuat Him selfe so farre, as to take possession of certaine Men called ^b *Inhabiters of the Earth*, and to use Them as His Instruments of mischief, as He had don by the *Great Red Dragon*. For the time came, that by Gods appointment ^c the fifth Angel was to sound His *Trumpett* unto warre. And at the same time a *Starre* fell from *Heaven* unto the *Earth*, and to Him was given the key of the bottomless pitt, and He opened it, and there arose a smoake, as of a great *Fornace* out of the pitt, which darkened the Sun and the ayer by reason thereof. And out of this smoke came up locusts upon the *Earth*, that had power as scorpions. And to these it was permitted, that they should not hurt the grass of the *Earth*, nor any *Tree*, but those only who had not the seal of God in Their fore heads

heads. And those also They might not kill; 5.
 but They had power to torment Them five
 moneths, and this torment, was as when
 a Scorpion striketh a man. In these days were 6.
 bitter times, when men chose rather to dye,
 then to feele what They endured, & yet
 They could not dye. And the shape of these 7.
 Locusts was like Horses ready to battel,
 with crowns of gold on Their heads, & They
 had faces of men; with womens hair, &
 teeth of lions. And They wore breastplates 8.
 of iron, and made a noise with Their wings
 like the noise of Charriotts with many horses 9.
 running into battel. And Their Tails, were 10.
 like Scorpions Tails with stings in them.
 And They had the Angel of the bottomless 11.
 pitt for Their King, called in Hebrew
 Abaddon, & in Greeke Apollyon,
 (as much as to say) a Destroyer. This first Angel,
 was only a Man, & a vile Man, permitted
 & sent out of God, to punish the Church
 of God for falling away from true faith & re-
 ligion. And according to the History it ap-
 pears, that this Angel was the Impostor
 Mahomet, called the Angel of the bottomless
 pit, because He invented a sort of Religion,
 made up altogether of Lyes; as He was
 partly instructed by the old Serpent who in-
 spired Him, & partly by one Sergius a
 monke who being in holy Orders, & cast out
 of the Church, is said to have been a Starve,

See the
 Annal.
 of Bar.

Reu. 1: (meaning) a Church Officer fallen from Hea-
 20. ven, unto the Earth, (meaning) unto a Reli-
 gion that sprung out of the *bottomless pit*,
 which was Hell, so called because altoge-
 ther made up of lyes; in composing of which
 religion, this *Sergiur* had given much ayd
 unto *Mahomet*, by teaching Him a broken
 History of the *Bible*, under which, His
 lyes were cloakt. And that *Mahomet* is tru-
 ly signified by this *fifth Angel*, and His fol-
 lowers the *Sarracenes*, by the *Locusts*; it
 appeares: 1st. by Their Power, & 2^{ly}, by
 Their *shape*. And first Their power was in
 Their *Tails*, as the *Dragon's* was, (that is) to
 prevaile by the sword, the sting of Thieves
 and Robbers. And yet were they *not to kill*,
 but to torment only for 5 moneths space; that
 is on the 5 summer moneths (wherein *Locusts*
 do usually come abroad.) These men were
 of the Nation of the *Arabians*, a Barbarous
 See the people, that never arrived unto the Edu-
 Annals. cation, policy, & discipline of the *Romans*,
 in any of Their enterprises; and tho They
 imitated Them, in all warrs bloudshed &
 cruelties, yet They were in all things less
 in power, & short of that people, as much
 as a *Scorpion* is short of a *Great Dragon*. And
 where They conquered, They did not de-
 stroy the people, but put Them to tribute
 only. Yet like a *smoake* that hides the light
 of the *Sun* & the *Ayr*, so by their foolish
 doctrine of *Mahometanisme*, They greatly
 eclipsed the light of the holy gospel; by
 conquest taking in the Kingdomes of *Ierusa-*
lem, *Syria*, *Mesopotamia*, *Aegypt*, *Cyrene*,
 & Mau-

& *Mauritania*; & the sometimes famous Churches of *Antioch*, *Alexandria*, *Jerusalem*, & *Carthage*; by meanes whereof the Christians of all those parts were driven into the same subjection, as had beene afore time under the power of the *Dragon*, saving that They did not suffer death for Their religion, as in those former dayes. Notwithstanding They lost Their Goods, & estates, and were forced to fly Their Countreyes, orto change Their religion, or to abide in slavery; having lost Their Churches, & the exercise of Their religion. And hence was it said in the *Vision*, [*Woe to the Inhabiters of the Earth*] because of this bitter affliction; meaning what a wofull condition were thosepoor Christians under, who living under the *Angel of the bottomless pitt*, in miserable slavery, endured bitter things, even as under the reigne of the *Dragon*: The same *Serpent* having erected His Throne here, that ruled there. And when limitts were sett to their Conquest, yet beyond those limitts; from year to year, during the 5 tormenting summer moneths, they used to yoe forth in great companies, sometimes by land as farre as the Imperiall city of *Constantinople*, & sometimes by sea as farre as *Sicilia*, & *Calabria in Italy*, & sometimes as far as *Genoa*, burning, robbing, & spoyling the Countreys, & leading captiue the miserable Christians, and such was Their custome from time to time. Insomuch as all Christians dwelling under the Dominion, or Inroads of these *Inhabi-*

Rev.
12: 12.

Ch. 9.

5.

ters of the Earth, languished, as men aweary of Their lives; choosing rather to dy then live in such slavery & thraldome, and yet it could not be had. 2ly. As to Their Sha-

pes, They are described 1. [*like Horses prepared, to battel &c.*] alluding unto the manner of these Arabian Sarrazenes, who doe all their busynes on horseback, and of old were great Chariot masters. 2. [*To have as it were crownes of gold on Their heads,*] intimating the many Kingdomes by Them conquered, which were worthy the honour of so many diadems, but these rude, barbarous people unskilld how to become the Majesty of a crowne, are said only (*as it were*) to have them. 3. [*To have faces of men,*] intimating their success & courage, like men. But 4. [*To have hair like women*] alluding to the Arabian custome of wearing long hair like women. 5. [*To have Teeth like Lions*] intending thereby Their rapacions quickness, to snatch their prey. Lastly [*to have a King called Abaddon &c.*] because of the Destruction brought upon the Church by meanes of Mahometan Conquests, extending nnto a third part of the knowne world. The Angel of this Conquest is called the 5th. Trumpetter; But then are we to note, that this is not reckoned according to order of Time, but of place, & the terribleness of the feats of warre. Constantinus sounded the first Trumpet against the Pagans, And Alaricus with the Northerne men sounded the second Alarm against the degenerate Roman Church. And Mahomet was the third in order of

time

time, that gaue *Alarum* to the *Easterne* Church for the same reasons. But is called the 5th. for that *Charlemagne* who alarummed the *Northerne Invaders*; And *Zisca*, with the *Protestants* after Him, who gaue alarum to the *Papacy*, are called the 3^d. & 4th. *Trumpetters* in order of place, for that the *Europeans* are reckoned out unto the end, before those of *Asia*, are treated off: & this partly because the *Links of affaires* so required, the *western* matters hanging in a dependency one after another: and partly because the *greatest woes* were thought meet by the Holy Ghost, to be last spoken off.

Rev. 9.
12.

Chap.

Chap. the III. §. 1.

Of the Introduction to the Kingdom of the Beast of the Sea. Wherein
1. Of the Church in Heaven: and the Religion that sprang out of the Earth. The words of the Vision of the Beast out of the Sea. The Shape of that Vision explained. And of the History of the 6th Head of the City Roma, as it were wounded unto death. And of the Inhabiters of the Sea, And the Beast of the Sea, of whom They are mean't, & why so called.

The Introduction.

§. 1. **N**OW while the Kingdome of the Beast of the Earth, was established in the East; There was at the same time another Kingdome of the Beast of the Sea making ready to arise in the west; and that also under the dominion of the same Serpent which reigned in the other place. Now for some time, after he had beene cast out of Heaven, The old Serpent remained as a Ship at Sea becalmed, windbound: or as one in an Amaze, not knowing what course to steere

steere. And for many years could play but
small games; while *Pious Emperours*, ruled
the Church; and *Holy Bishops* preached
the Gospel; And the *four first general Coun-
cils*, established peace in the Church. By
Earthly men indeed some roomth was gained
to drive the *Woman* into the *wilderness*;
but by means of *Eagles wings* that helped,
This drift was not farre away. When
the *Northerne Men* came swarming into the
Church, 't was something worse weather with
Her in the westerne Church. But at the *Sar-
razenes* advance it was much worse in the
Easterne. And yet a greater storme is Com-
ming up. Leave we therefore the *Inhabi-
ters of the Earth*, for a while, to observe the
motions of the *Monstrous Beast* comming
up out of the Sea.

§. 2. When the first, & capital enemy *Rev. 12.*
of the Church, the *Dragon* was cast out of
place: there was a *woe* pronounced, on the *The*
Inhabiters of the Earth first, & then of the *History*
Sea. Intimating that the next seat of the *of the*
Dragon should be on the *Earth*, and after *Church*
that He would gaine power in a place called *under*
the *Sea*. Now these three places called *the Hea-*
ven, and *Earth*, & *the Sea*, must needs be *venly*
diverse one from other, as are the places *state,*
properly so called. As for the first place cal- *both in*
led *Heaven*, it is very plaine that it was *persecu-*
not meant of any place properly so called, *tion, &*
but of that place where the *Dragon* had once *in power,*
power to persecute the *holy woman*, and *& under*
from whence He was cast out. And this was *the*
in the *Empyre of Roma*, under the power of *Earthly*
F Pagan

State, of *Pagan Emperours*; from the suffering of the
Goths ever blessed our Lord *Christ*, unto the reigne of
Persians *Constantinus Magnus*, who by putting
 & *Sar-* downe that *Pagan Power*, is said to have
razens cast out the *Dragon*, and was therefore cal-
reigning led the *Manchild* borne of the *Woman*, &
over Her. advanced into the *Throne of God*. And af-
 ter this also, was there a time, while
 the Church did sing [*Now is Salvation*
Come &c.] And this also was the time of the
 Church called *Heaven*, & reached unto the
 end of the four first general *Councils*. For so
 long & so farre, it is mostly agreed of all
Christians, that the Church continued *Holy*
 & *Pure*, & very little defiled, and there-
 fore is called *Heaven*, or the true *Heavenly*
Church. True it is, that in these times were
 great interruptions unto the Church's
 peace, by meanes of *Emperours*, *Patriarchs*,
 & *Bishops* falling away from the pure &
 true faith; but there was no general de-
 fection: there were diseases in the Church:
 some times one member was sicke or lame,
 and somtimes another; somtimes the sto-
 mach was disordered, and other while an
 arme was lame, and somtimes the Head
 was in an high feavourish distemper; but
 yet the whole Body together was not amiss.
 Altho here & there somtimes an *Arrian*
Emperour threatened, banished or put to
 death; and other where, troublesome *Pa-*
triarchs & *Bishops* broached strange doc-
 trines, & quarreled, excommunicated, &
 greatly disturbed: yet at all those times was
 there a Body of holy *Magistrates* and *Church*
men,

See
 the Hist.
 Eccles:
 of So-
 crat. &
 Evagri.

men, who kept up the *life of Holy Church*, and the *Doctrine & Discipline* thereof in that purity, as They received it from *Christ & His Apostles*; (the common failings of the Church militant only excepted.) And so far lasted the *true Heavenly Church*. But about the year of *Christ* 400, the *Gothlanders*, & great swarmes of Other *Pagan people* out of the North, invaded *Christendome*. and comming in with men, women, & Children, did overrun, conquer, & miserably wast, the Christian countreies of *Italia, Gallia, Hispania, Germania, Hungaria, Dacia, and Illyricum*. And these being properly called the *flood out of the Serpents mouth*, which droue the Church into the *wilderness*: They dispossessed the *Christian natives* of their *Cities, & Countreys*, and drove Them from place to place, & mixt among Them, and in great abundance were They massacred & destroyed, in all the Countreys aforesaid by These. And these *Pagan Powers* were *Men of the Earth*, Or Men that were of no *Kinne* to *God or Christ*, or *Heaven*: And all *Christians* dwelling under the danger, & power of these *Invaders*, were those *Inhabiters* who dwelt under the dominion of the *Men of the Earth*. And Their condition was very *woful*. But these *Miseries*, were after the *storme* over, in differently well healed, partly by the *Power of Holy Church* standing firme in the *Easterne parts*, and rescuing the brethren of the *west*, out of Their dangers: and partly by meanes of *privat quarrels* among the *several Tribes*

See the
Hists as
before, &
the An-
nals of
Baron: &
Journan-
des de
rebus
Gothor.

Ren
12: 12.
13, 14.
15, 16

of those Northerne Men , devouring one another : Where by the *Earth is said to drinke up the floud* , that came upon the Church out of the *Serpens mouth* : and especially for that these floods of Barbarous people , being first broken ; and then mixing among the natives, were won by the conversation of Their neighbours, to become *Christians*, as They were. And tho They were at first, but *Arrian Christians* , yet became they sociable thereby , and by degrees men peaceable, and such , as the *Church of God* found roome, to enjoy life & breath among Them. But about the year of *Christ 600*, or a smal while after, the old enemies of the Church, the *Persian Pagans* brake into the *pale of Holy Church* , and made great slaughters ; and carryed away many captives of holy people , & subjected much of the Holy land , and these also were More *Men of the Earth* that brought in *Woe upon the Church*. But then lastly came up the *Angel of the Bottomless pit* , the *Impostor Mahomet* , & his *Sarrazenes* , & ruined , & laid desolate , a third part of the Church , & that irrecoverably , as has been said before : and this was the *first Trumpetter the Angel of the Earth*. And under these the distressed Christians *Inhabiters* with in Their dominion , were miserable , and in woful Stare , even worse then under the pangs of death , when men *long for death* , & cannot have it. And this was especially called the *Angel of the Earth* , because after *His Trumpet sounded* , there followed a great *Conquest against the Church* , and a 3^d. part thereof

See the
Annals
of Baron:
& Hist.
of the
world
by peta-
vius.

Rev. 9:
11.

ver. 1,
2, &c,

ver. 6.

thereof was wasted & lost, by it; and a new Religion was brought up, by this Angel, that being of no Kinne to Heaven, and having no dependency, or clayme from Christ, was said therefore to spring from the Earth; or out of, the *bottomless pit*, or, an *endless depth of an Hole* in the Earth, where the Serpent hath His abode. And because one *Sergius a Monke*, who had been in *Holy orders*, had helpe'd this Angel of the Earth in the composing of His Religion, He is said to fall downe from Heaven, or from that Church, which was called, *heavenly*, wherein He had been a Priest or Teacher, and therefore is called a *Starre of Heaven*, or a *light of the Church*; and is said to fall unto the Earth, meaning unto the *Mahometan Religion*. And hence therefore under the Kings of this Religion who held Their chiefe seat at *Bagdat* in *Mesopotamia*, the distressed Christians are called *Inhabiters of the Earth*, living in woful miseries; because of the *old Serpent* sometimes called the *Dragon*, having set up a new Kingdome there.

§. 3. But all these things of the Angel of the Earth, & of the Northerne Invasions, doe properly belong unto the Vision of the Angels of the Trumpetts: excepting that being hinted at only in this Our Vision of the Monsters, I have tooke in these storves by way of Explanation, to clear those hints, & to compare the collateral Histories of the Serpents teats, which sel out, betwene the going off, of One Monster, & the coming on of the next; together with the con-

ver. II.

ver. I.

Ch. I:
20.

The
Vision of
the Beast
rising
out of the
Sea.
And the
first part
of the
Text.

nection of History which cam to pass in the same Kingdome, betweene the *Dragons* fall, & the rise of the *Beast*. And to this purpose having treated of the Collateral, I come now to speake of the Connective History of the same Kingdome of the *Dragon*. And first let us read the *Vision*, as it is there first, &

- Rev, 13: 1. fore said. [*And I stood upon the sand of the Sea, and sawe a Beast rise up out of the Sea, having seven Heads & Ten Hornes, & upon His Hornes, Ten Crownes, and upon His Heads the name of Blasphemy. And the Beast which I sawe*
- 2, *was like a Leopard, and His feet were as the feet of a Bear, and His mouth, as the mouth of a Lion, and the Dragon gave Him, His Power, and His Seat*
3. *& great Authourity. And I saw one of His Heads, as it were wounded to Death, and His Deadly wound was healed: and all the world wondred after the Beast. And They worshipped the Dragon,*
4. *which gave power unto the Beast. And They worshipped the Beast saying, who is like unto the Beast? who is able to make warre with Him? &c.*

Rev. 12. §. 4. It has been shewn how the *Dragon* cast out of the Heaven, was wrath, and went

17. The out to make war with the Remnant of the wo-
 Expla- mans seed. And this butle of warre being
 nation of On the face of the Earth, as in another Vi-
 this ap- sion had been spoke off, and therefore here
 omitted.

omitted. And while that warre was yet hot, & at the height: loe we find the *Aposle*, as to the appearance, as if one shunning the noise, & trouble of that warre, stept off from the Earth, & standing on the sands of the Sea. And as He stood there, loe, A Beast rose up out of the Sea: Headed, & Horned, as He had once seen before in Heaven, except with this difference, that whereas before there were but seven Crownes, & those were upon the seven Heads, This Beast ariseth with Ten Crownes, & those upon His Ten Hornes. Now it shall seeme that this Beast, was in all points the same as before, excepting only His Age, & His Actions, which were new. For in His early dayes, who had seen Him; would have seene only one Head, with a crowne on it, and all the rest, but shadows of so many Heads to come. The next appearance as He grew elder was other wise. And so at last appeared six heads crowned, whereof 5 fallen, one standing, & one to come up. And now at this last appeatance are to be seene six fallen Heads, and the Seventh crowned, & reigning; and the Ten Hornes, which afore were but as it were so many shadows of Hornes to come, do now appear in full shew with each of Them a crowne thereon. And the Apostle standing as it were nigh unto Him, describes His whole shape, as what colour He was off, what sports appeared on His body, what a mouth, what feet, & claws He had: And what disposition He was off, and then proceeds he to the Story,

§. 5. I shall

Chap.
12: 3.

Dionys.
Halicar-
nas.
Hist.
Rev. 17:
9, 10,

Ch. 13:
1, 2.

§. 5. I shall first goe thoro with the History, & then proceed to the shape & qualities. And first as to the Time when this

Rev. 13: *Beast* arose. It was not until after One of the
 3. *seven heads*, was wounded, as it were unto
 Of the death; and until that deadly wound was healed.

History Now these Heads had fallen, five times, and
 of the risen againe; and yet no Deadly wound was
 City Ro- knowne. For tho King *Tarquinus* was cutt
 ma under off, & all His family, when the first head
 the State called *Kingly power* went downe; yet this
 of her 6th was a wound only unto that family, but no
 Nead, wound unto the City, called the *Beast*: For
 the Im- *Kingship* layd aside, the *Cousuls* ruled, and
 periall the *Beast* increased in strength & growth
 power, as if there had been no change. And so
 wounded also it happened at the Change of every
 as it were head. But when the sixth Head, (which was
 unto after the *Apostles time*,) did fall; then was
 Death. the *Deadly wound*, as by the Story appears:
 See Dio- which happen'd as follows, very remarkea-
 nyf. Hal. bly. In the year of *Christ* 411, the *Imperial*
 See the City *Roma* was besieged, & taken by *Alari-*
 Chron. *cus* the *Gothlander* a Barbarous King, of the
 & an- North, who cam boldly thoro all difficulties,
 nal of from a farre Countrey, and by force entered
 mat: that City which for all most a thousand
 Palm: yeares had beene the great Maistrels of the
 & Baron. world. *Honorius* a sleepy Prince was then
 & petav. Emperour, who thro slackness of govern-
 Et Hist. ment fell into this great default, to suffer so
 de Goth: meane an enemy to approach so near Him.
 per lor- But the city being once beset, the famine
 nandem. with in oppressed as much as the Enemy
 with out, so as s he was forced to yield, and

at that time almost *all Italy* was brought under. This was such a wound as *Roma* never felt before, no not when She was sack't by the *Gaules* in her younger years. And yet it proved not fatal, for that *Alaricus* dying in His victory, this storme was avoided, & *Roma* recovered againe, and the Emperour *Honorius* reigned on. But 30 years after this, came *Attila* King of the *Hunns*, and having greatly wasted all the *Northerne Italia*, He tooke the city *Florentia* by storme, & utterly razed it unto the ground, & had don as much to *Roma*, had not the wisdom of *Leo* then Bp. there, with good words diverted Him. But *Genferikus* King of the *Vandales*, having first conquered *Africa*, came over into *Italia*, and slew *Maximian* the Usurping Emperour, & tooke *Roma* by force, rifled, spoiled, & burn't it, and led away captive *Eudoxia* the Empress, in the year of Christ 458. But like a storme, He only wasted the countrey, & so returned. For in those dayes the *Easterne Empyre* being formidable in power, these *slashes of Conquest* durst not abide the revenge, that from thence seemed to threaten. After this some years, *Biorgus* King of the *Alanes* entered by *Trent*, and wasted all the countrey until He was overcome: But with in two or three years after, about the year of Christ 467 came *Odoacer* King of the *Herulans* with an infinite number of people, & overcame, & destroyed *Augustulus* the last Emperour of *Roma*, and that so, as no more Emperour reigned there. And for 14 years

He continued spoiling all *Italia*, and wrote Himselfe King thereof. Thus *Roma* had received many wounds, but this last was a *deadly One*; Her last Emperour being destroyed, and an enemy writing Himselfe King of *Italia*: Her *Empyre* was now expy-
ring. But as if this had not been enough, in the year 481 cam *Theodorikus* another *Gothlander*, and discomfited & slew *Odoacer*, tooke *Roma*, and made great slaughter of people therein, and in all the countrey round about. And after all this, He reigned King of *Italy* 25 years, and his heirs after him: until *Iustinian* reigning at *Constantinople*, *Belisarius* once more brought *Italy* under subjection unto the *Easterne Em-
pyre*, yet so, as *Ravenna*, & not *Roma* became the seat of the *Imperial* substitute. But in the year 542, under *Totila* Their King, the *Goths* cam againe, & twice tooke *Roma*. And yet then also came *Narses* from *Constantinople*, and once againe rescued that thraldome. And *Totila* another King of the same, after 11 years; made great wast: until *Narses* slew him also, in 553. Now after this, the *Goths* stirred no more, but incorporating with the *Natives*, Their name became forgotten. But this healed not the deadly wound, for 16 years after the *Goths* stop't; there cam *Alboinus* King of the *Longobards*, with a very great army, & an infinite traine of women & children, and conquered, & possessed all the whole countrey, from the *Alpes*, nnto the mountaines of *Apennine*, and gave the name of *Lumbardy*
nnto

unto that land, where He, & his Successors enjoyed, & reigned about 213 years, from 566, unto the year of Christ 779, and during that whole while, were a strait bridle, and a sharpe curb, to keepe lowe the city of *Roma*, & the Bishops thereof. Only the *Easterne Emperour* having a Substitute at *Ravenna*, made head against the *Lumbards*, & became a smal defence to stave off captivity; and yet ever & anon, the *Bishop*, & His *Romans*, were driven to crouch, and to petition, and to buy Their peace of these *Lombards*. And when at last *Charlemaigne* came to the rescue out of these dayly fears, he found *Leo* then *Bishop of Roma* oppressed by the factious citizens with in *Roma*; so as this *Great Beast* at that time, was as an old Lion ready to dye, & gasping for breath, persecuted by the flies, bitten of dogs, griped by ravenous birds, trod on by asses, & spurned by the vilest creatures; and as it were wounded to death: & yet then He revived. For after so many bitter wounds, & endless miseries for 300 years together continually afflicting, Having lost al her dominion, & rule, and become a servant in common with all the rest of *Italy* unto the Emperour of *Constantinople*, & his Substitute at *Ravenna*; and having lost all her territories, & praefectures in *Europe* & *Asia*, & in her owne native countrey of *Italia*: and having been four times taken by force, & miserably ravaged, rent torne & stript, and having been trod on, & crush't, & trampled under the feet of

seven Barbarous Nations; and after ſhe had ſeene & felt her delicat body deſiled by the rude rapes of moſt ruſſianly miſcreants, who ſpurned Her in the very face, & teeth of Her, ſtrip't Her naked of all Her Ornaments, & the Trophees of Her great glory, & made her deſolate, threw downe her walls, & burnt her houſes, ſold her children for ſlaves, ſlew the ſtrength of her power, & led her women into captivity; and after having payd tribute to vileſt ſtrangers, and having loſt all emblems of Majeſtie & ſtate: and her 6th, *Head*, the Imperial dignity being long ſince cutt off from her, & wounded unto Death; This ſometimes *Monſtrous Beaſt* remained yet ſtill breathing, as the *Skeleton*, back bone, & ribbs of a ſometimes famous city, with a bare ſkull inſtead of an Head hanging downe like dead, the bare name & ſtile of *Pontifex Maximus* holding life & Soul together, & that was all. And ſuch was the *Deadly wound*, of *One of the Heads*, as it were wounded to death. And it cam to paſs even as the *Apoſtle* ſaw in Viſion. For was ever any creature in the whole world, ſo, & ſo much wounded, and that for ſo long together, and ſo near, & ſo very near death, & yet live, & revive to live, and to get head againe? And yet ſuch was the caſe, & the ſtate of the *Empyre of Roma* at that time; and it was never ſo before, nor beſides. And this therefore was the certaine time of the *wound*, as it were, unto *Death*, but not quite Dead. And yet after this aroſe up the *Beaſt out of the Sea*, in the time

Rea.

13: 3.

time of the reigne of his seventh Head, & the Ten Hornes which sprang up together therewith.

§. 6. This Deadly wound being over, and even ready to heale, Our next expectation is, to see how the *Beast* arose. But here are two things thrusting in, as necessary to be first knowne, and they are first what was that *Sea* whereout the *Beast* arose: and 2ly. by what markes we may infallibly know this *Beast*, when we see His comming up. Now in answer to the first question: By the *Sea* must be understood some place different in nature from that of *Heaven*, & that of *Earth*. And yet as the *Church* said to be in *Heaven*, was not in the place properly so called, and the Religion sprung out of the *Earth*, was not from the meere *Earth*: So neither by the *Sea*, is to be understood, that place properly called the *Sea*; but some other thing, that with ease, by a well knowne *Trope*, may bear that Name. And besides it must be understood of some such place, from whence *Persecution* might come upon the *Church*; because of the woe pronounced to befall the *Inhabiters* of the *Sea*. And which this *Beast* of the *Sea*, is to bring about. By the *Sea* therefore, must be understood a people some way or other related unto great waters, and that plainly to be discerned; according to the acceptation of waters in holy writt. Now to these purposes we find, that as waters, are common meanes of *Natural* life, hence allegorikally in the scriptures they

Of the
Inhabi-
ters of the
Sea, and
the *Beast*
out of the
Sea of,
whom
They are
mean't.
And why
They
were so
called.

Rev. 12.
12.
Ch. 13.
& 7.

are commonly taken for meanes of *spiritual & Eternal life*, as it were the *spiritual drinke of mens Souls*. And to this purpose, the *Word of God* and *divine knowledge* are called

Ezek. *Water*. As where it is said, *Waters came*
 47: 1, 2, *running forth from under the Altar, and*
 3, 4, 5, *from thence, ran abroad, at first only ankle*
deepe, & then knee deepe, and then up to
the loynes, & lastly so deepe as a river un
passable, or waters where a man might swim.

Mal. 2. Now we know, that at the *Altar*, the *Priests*
 4, 5, 6, 7. *lips were wont to drop knowledge of Gods word.*
 And those therefore must be the *waters flow*
ing from the Altar, even spiritual waters.
 And as appeares by the *Vision*; these *spiritual Waters* did flow, every age deeper, &
 deeper, until they became very plentiful.

Hab. 2: As in another place it is said more plainly,
 14. *the Knowledge of the Lord shall become as*
the Watets that cover the Sea. And in
 another place the ever blessed *Our Sa*
viour hath said, *who soever shal drinke of*
Joh. 4: *the Waters that I shall give Him, shall*
 14. *never thirst: because that water shall be*

Ch. 6. *in Him, a wel of water springing up, into*
 63. *exerlasting life.* And by this water our
Lord meant His words He spake, which
 were spirit & life. And now by the same
 reason as the *holyp word, & Divine Knowledge,*
 are called *Waters*; & *Waters deepe as the*

Ch. 1: 1. *Sea.* So the *Men who preach that word, &*
teach that knowledge, may be also tropically
 called

called *Waters*, & *waters of the Sea*; as also Our blessed saviour is stiled *The word*, because the *preacher* thereof; by a *Metonymy*. And after the same rate, here in this place, by the *Sea*, must be meant *tropically*, the place where *Gods word* is taught, & where *Mendwel*, who are *Preachers of Gods word*, & *Teachers of knowledge*: and that place is the *Church*. Whence it appear's, that the *Beast*, who arose out of the *Sea* arose out of the *Church*; and that by the *Inhabiters of the Sea*, are meant People dwelling in a place where Gods word is, or was wont to be taught, and therefore, a people called the *Church*. But then will some say. What *Persecutions working woe*, can reasonably be feared, where *Churchmen* reigne? Or how shall the *Dragon* be said to rule there, from whence He was cast out? And we would say, true in deed, as is objected, were it the *Pure*, & *true Church*, called *Heaven*; out of which this *Beast* arose. But it is, *out of the Sea*, and *not out of Heaven*, whence the *Beast* comes. And therefore tho the *Heaven*, & the *Sea*, are both significant of the *Church*, yet are they to be understood of *Churches*, as widely different each from other, as are the *foul Seas*, from the *pure Heavens*: and so are the *Waters of Gods Word* to be distinguished, from the *corrupt*, *salt*, & *troubled waters of the Sea*, with as great a width of distance as is betwene, *cleane water*, & *foul or myrie*. For the waters of the *Sea*, are called in holy writt, *troubled waters*, which cast up *myre* & *dirt*:

Ezek.

47: 10,

11, 12.

Isa. 57.

20.

& dirt: and thence do signifie a *Corrupt*,
& no *pure Church*. And in such a case we use
to say, *Corruptio optimi est pessima*, the best
things that are, when corrupted, do prove
the worst of Corruptions. And hence it ap-
pears, that the *Beast who did arise out of the*
Sea must needs be Significant, of some
Monster of Mankind, which arising out of
the *Pale of Gods Church corrupted*, was in-
spired by the *old Serpent*, to become a *second*
Dragon, & with great wrath to persecute
the *true & pure Church*.

Chap.

Chap. the IV. §. 1.

Of the Marks of the Marine Beast.

1. *That He had 7 Heads & 10 Hornes. And 2^{ly}. That One of the 7 Heads was to com up after the Apostles time.*
3. *That One of the Heads was wounded as it were unto Death, & yet healed.*
4. *That 10 Kings were to arise at same Hour with the Beast.*
5. *That the Dragon gave Him His Seat.*
6. *That They worshipped the Beast, & also the Dragon.*
7. *That the great whore was the great City which reigned over the Kings of the Earth. And of the Verdict which must necessarily follow upon these Evidences. And Objections answered.*

§ 1. **H**AVING shewne what was the *Sea*, out of which arose the *The* Beast: now come we to inquire after the *Intra-* marks of the Beast, where by He may be in- *duction.*

fallibly knowne when He appears comming up; which is He. And consider we well the *Apostles* words, and these marks are so very plaine, that from all the *wild Beasts* in the *Wilderness*, & from all the strange Monsters in *Afrika* He may most easily be discerned. And to this purpose.

The 1st.
marke
of the
Beast,
He had
7 Heads
& Ten
Hornes;
and 10
Crownes
on His
Horns.

Rev.
13: 3.

Ch. 17.
10.

§. 2. The first marke discovers Him by the *make of His Body*. We do not take notice of His *haire* of what colour 't is, nor of His *Spottes*, how many, & where they are, nor of His *teeth*, or *claws*, how bigge or little, or how many: for these may be changeable: and therefore we esteeme them as uncertaine marks. But the *make of His Body* is an Infallible marke. There was but one Beast in all the world, that had *Seven Heads*, & *Ten Hornes*: And that was the *Roman Monarchy*. And tho this Beast appeared once, with *7 Crownes*, & those on His *Heads*, and now he *appeares* with *Ten Crownes*, & those upon His *Hornes*: yet that hinders not, but he is the *same Monster* that was seene before. For the different appearance of the *Crownes*, was but an accidental, & no essentiall difference. A man may have many *Crownes*, & may loose them, or may increase them, as it may happen to Him: and so might this *Beast*. For a crowne may be taken off, or put on, but an *Head*, or an *Horne*, cannot be so. The first Beast appeared in *Heaven*, and did there cast downe the *Starrs of Heaven*, and that had *7 Heads*, crowned with *7 Crownes*, on each Head One, whereof *5 Crownes* shew-
wed

wed fallen, the 6th. stood firme, & the seventh Crown appeared only Comming. After this, *that Beast* then called a *Dragon*, in that state of His Life: was cast out of Heaven, unto the Earth, and then lost he all his Crownes, but that which was not yet sett too, or quite Come up. And the sixth head which had the only standing Crown was in a manner wounded unto death, as by the story has beene fully shewne. But now the same Monster appear's againe, new deck't & trim'd, with all His seven Heads, & Ten Hornes, only with different circumstances: & in a different state, & at an elder age. Time it seemes had made some alteration. It was then called a *Dragon great & Red*: It is now a *Beast*, and a *Great oae too, Scarlet coloured*: And He had the Power, & the Seat, and Authority of the *Dragon*. And is the same *Beast* under different circumstances. But where was such a thing ever happened? All story doe's agree, that the *Heads*, & the *Hornes*, both of the *Dragon*, & the *Beast*, together with all circumstances have been acted at *Roma*. There was the *Dragons* reigne, and there is it, that the *Beast* sits. The seat of the *Dragon*, was the *Pagan Roma*, and the seat of the *Beast* is the great City, which in *St. Johns* time reigned over the *Kings of the Earth*. And that was *Roma* the *Church of the Sea*, or the *marine Roma*.

§. 3. And now that these things are infallibly meant of the *Roman Power*, comes in a second marke, as it were a second Evidence to make it good. Which sayes, that the *Beast*

ver. 3.
Ch. 13.
2.

Ch. 17.
18.

The 2d.
marke.
That one
of the

7 Heads of seven Heads in the Apostles time, did want was to one of the seven to come up. And the History come up by all agreements confirms the same, that after the at the same city, of the other six heads, the Apostles Seventh also came up, after the Apostles di-time and lease, & hath reigned, & continues so to it did so. doe unto this day, according to all circum-
Rev. 17. stances in the vision described. Now with-

10. out this Head, there was never any such mater as a Dragon or a Beast with 7 Heads. For when the Apostle wrote, there had been but six heads, reigning: and therefore, if this Head, be abated; the Apostle seemes to have spoken, more then the full Truth. But the time is past, that was spoken off, and the thing is plaine enough that it is full true. And if so, then it cannot be avoided, but that the Dominion that is now at Roma, and that has reigned there, for more then 500 years last past, is one of the seven Heads of the Red Dragon, and the scarlet Beast, and is that very Beast which arose out of the Sea; and that Sea, is mean't of the Church corrupted.

The 3d. §. 4. But these things appear yet more marke. plainely by a third marke, and that is: that That One where as One of the Heads of this Marine Beast of the was wounded, as it were unto Death, yet this Deadly wound was healed; and that so farre, as all the world wondred after this healed Beast. To be wounded near death, & yet to revive, as it were & live in splendor; is a remarkable thing, unto and apt to be noted, & well remembred, death, and that especially in a case of one, in eminent place of honour. And yet so was it here.
and yet

For

For as there was never any Kingdome upon Earth, that attained unto so great & so long mastery of power as did the Roman Monarchy: so the wound which that Monarchy received, when it lost the Imperial Dignity; and when the Imperial city was four times taken by force, and spoyled of all it's Trophies, & ensignes of Majesty & State; as hath been afore related; was as great a fall: and as much to be admired, and to be noted with an Universal observation, & remembrance all the world over. And yet loe, at what a Monstrous rate this Wound is healed! The Pope of Roma is arisen up, out of the dust of the Emperour, and hath had His Seat, and His Power, & Authority, for above 800 years, and hath been wondred after by all the world, for some part of this time, as much as ever the Emperour was. Read the Vision; and compare the History of the things come to pass, therewith: and then say how plainely the Apostle hath described the Wound of the Empyre, 400 years before it came to pass; and how punctually he hath noted, & observed, the advance of the Papacy into the Seat & the Honours of the great Red Dragon, and how plainely he describes that Kingdome, saying as full, as if it were in plaine words, [This is the Beast which arose out of the Sea. This is properly the Seventh Head of that Monster; This is the Dragons Heir.

§. 5. But here is still more evidence to the same purpose. This Beast of the Sea appears with Ten Hornes all Crowned: and these

was
healed
against,
Rev,
13: 3.

ver. 2.
With
the story
in Bar. &
Petav.

The 4th,
marke:
that the

10 Kings *Ten Hornes*, are expressly said to be, (a) *Ten* were to *Kings*; or according to the Prophet *b* *Daniels* sense, to be mean't of *Ten Kingdoms* arise at *that were to start up at the same time together* at once *with the Beast, at the same Hour, & were to* with the *have One mind, in order to give Their strength* Beast, & *& power unto the Beast; and to make warre* to give *with the Lamb on His behalfe. &c.* him *these things have happened perfectly, & to a* their po- *title, as in the Vision has been described.* wer.

a Rev. The *Roman Papacy* ('tis true) had a Kind of 17: 12, Conception about the year of *Christ 600*, 13, 14. or a little after, at what time the vile Tray-

b Dan. 7: 17. Emperour *Mauritius*, and being counte-
with 23. nanced, & congratulated by *c Bonifacius*

c See the Story in *Annals of Mat. Palmer: Baron: Petavi: & Aven-* the *III^d*, at that time *Pope*, or *Bishop of Ro-* *ma*; in requital thereof *Phocas* made Him *d Universal Bishops*. And a while after, *this* Grant being read at a *Convocation*, or *Council* of 72 *Roman Bishops*, was recorded as a lawful & sacred graunt; and from that time forward, the *Bishop of Roma* wrote him selfe *Pontifex Maximus*; and was stiled *his* *& Aven-* *bo linefs*. And ever after in all His decrees *tinus, & wrote volumus et iubemus*. But alas this was *Platina.* but a naked title for a long time after these

d *Platina in* dayes, while the *Kings of Lumbardy*, on one hand; & the *Emperours* on the Other, kept him under; and the barbarous *Sarrazenes* invading, put him to no smal flight; and the *Citizens* of his owne See, would scarcely allow him above the honour of a fellow Citizen. But about the year 750, *Mar-* *Pope Zachary* having kindly encouraged the *Pol:* *Son*
Chron.

Son of *Charles Martel* to dethrone his master, and to take his crowne from off his Head; and that Rebellion proving successfull; the Son of the Usurper called *Charlemagne* having opportunity of power, destroyed the Kingdome of *Lumbardy*, and relieved *Leo*, then *Pope of Roma*; being even ready to perish because of the hatred of his Citizens within his City of *Roma*. But *Charlemagne* having delivered him out of this danger; He also made *Leo*, a soveraigne Prince, investing him with a territory of much land out of his new Conquests, & settled it on the *Papacy*. And in requital, *Leo* the *Pope* Made *Charlemagne*, *Emperour of Roma*. And this was the first proper Rise of this *Beast out of the Sea*: And this *Charlemagne* the new *Emperour*, was the first of the *Ten Hornes*, who gave his power & strength unto him. And from that Hour, *Pope Leo* began to be the *seventh Crowned Head of Roma*. Now when this new *Emperour* had led the way, more *Hornes* came in also, & submitted unto this *Beast*. Many Kings afore this, at much distance had seemed to homage him with good words, but warrs & troubles hindered, that there could be no comming & going betweene: but now that this mighty *Emperour*, by his great conquests had settled peace in *Europe*, the rest of the *Ten Hornes* came in, almost all at Once. And these were 1st. the King of *Italy* the grand child of *Charlemagne*, and his Successors. The King of *Spain* and his followers. The King of *England*; And the King of *Scotland*, and the

Rea:
the Hist:
of the
world by
Petav:
the An-
nals of
Baron-
& the
Chron.
Of each
nation.

the King of *Hungaria*. And not long after the King of *Ireland*, & the King of *Poland*, and the King of *Denmarke*, & *Norway*. And lastly the King of *Sweden* cam in. All these came in, & owned the Pope, as Their *universal & common father*, and gave Him *great privileges* out of each Kingdome, & much of revenues, & of power & authority & sway in all of Their Kingdomes. And all these did start up as it were together, at *one Hour*; (that is according to the *great account*, as the Almighty reckon's years, whereof * *One thousand make but one day*, and *One Hours* time makes above *40 years*.) So as in about *40 years* space from the Entrance of the *Empyre of Charles the Great*, or in one age, or a short space, there rose up a *Beast out of the Church*, the *7th Head*, of the *Great Monster at Roma*, with *Ten Hornes*, or *Ten Kingdomes*, at his devotion. Who in the *Apostle* time, were none of Them *Kings*, or in any *Kingly power*, but in His time the countries of Their Kingdomes were all *Prefectures* of the *Roman Empyre*; but upon the fall of that *Empyre* these Kings arose, and upon the *Rise of the Papacy*, and altho They had many of Them Kingdomes before, yet at that time becomming homagers to that See, after the Example of *Charlemaigne* the Emperour, owned Themselves a sort of Subjects to the Pope, & to hold their crownes of his gift, as *Christs Vicar*. And according to this authourity, the Pope did often take upon him, to *sett up*, & *pull down* Kingdomes at his pleasure. Now true it is, that
some

* Pf. 90.

4.

2 Pet.

3: 8.

Ret. 17.

12.

some of these Kingdomes by times, were parcelled into many for one; as when in England were seven Kingdomes, in Scotland two, in Ireland four, in Spaine twelve. Yet in the maine time, each of these Countreys knew but one Monarchy, and therefore are esteemed but as One. Also in time the Kingdome of Italy was taken into the Empyre, & was no more a distinct Kingdome. But then at same time, the Kingdome of France dividing from the Empyre, kept up the stint. So as the Kingdomes homagers to the See of Roma, were for the most part according to the holy Vision, an even account of Ten Hornes: but if they were, for some smal space but nine, and for other smal whiles, above Ten, yet being about the mater, according to Holy reckonings in the scriptures, (where often times a certaine number signifies an uncertaine;) it is esteemed a true & creditable Explanation. And now would we know, who is the Beast of the Sea? And where dwells He? The History gives a full Account, naming the place; to be the old City Roma; and the time, when Charlemaigne gave him his first power & strength, and when the rest of the Ten Hornes appeared, and added Their powers also to him; and the Persons, to be the Kings, or Popes or Governours of the City of Roma, whereof Pope Leo was the first.

§: 6. A fitt marke in answeare unto the, Who, is the Beast? And where dwells he? says expressly: That it is, that Power which sits, That the & reignes, in the seat and place of the Dragon.

See the
several:
Chron
of each
King-
dom.

gave
him his
Seat.

Rev.
13: 2.

And the place, which was once of the *Great Red Dragon*, is now the place, & Seat of the *scarlet coloured Beast*, that arose out of the *Sea*. For the *Beast* is the *Dragons Heir*, both of his *Power*, & *Seat*, & *Authourity*. And now the *Scriptures* having spoke so plaine: I humbly propose it, first to the *Pope himselfe*, & his *College of Cardinalls*, to read, what the *Holy Ghost* says of him, & them, and of their *Power & Seat*. And next I humbly beg of all *Kings & Potentates* who acknowledge the *Supremacy* of the *Pope of Roma*, and are subject to the jurisdiction of that *See*, seriously to Consider, what a sort of *Beast*, They uphold, & maintaine: and to beware lest that in so doing, while They thinke, that They ^a do God good service, They be not found ^b making warre with the *Lamb of God*, who takes away the sins of the world. For why? what can They say to the contrary? Was it not the *Pagan Roma*, and the *Imperial Pagan Power* there, which during the reignes of 42 *Emperours*, cast downe the ^c *starrs of Heaven unto the Earth*: and therefore is called the *Great Red Dragon*, which appeared in *Heaven*? ^d Those *Starrs* were infallibly meant of the *Bishops*, *Priests*, & other *Officers* of holy Church, which that *Power* with diabolish spite, did wickedly destroy. And therefore can there be no avoiding; but that *Roma*, was the *Seat of the Dragon*; and that the *Pagan Imperial Power*, was the very *Dragon* that ruled there, & destroyed the *Starrs of Heaven*. And now is there as little avoiding, but that the *Powers*

Joh.

16: 2.

b Rev.

17: 14.

Joh.

1: 29.

c Rev.

12: 43.

d Ch. 1:

20.

Se
we
wh
wo
th

were now ruling in the same city Roma, and which have ruled there, for these 800 years last past, are the Beast of the Sea, or the Popish Roma, that makes warre against the Lamb of God? For what can be said, to avoid it? Was ever any power ruling at Roma, the proper Seat of the Dragon, since the Dragon put downe; & since the Imperial power, the 6th. Head of Roma was ruined, except this of the Pope? Or do you vainly expect, that after these Popes putt downe, there will yet arise a new Power to become the Monster afore mentioned in the Vision? No, it cannot be, the 7th. Head hath reigned already; and the deadly wound hath bene healed already, and the papacy hath done it; and therefore the Beast out of the Sea, was to arise from hence out of the Church; & he is risen already. But as for the Christian Emperours reigning at Roma, such as were Constantine, Constant, Gratian, Valentinian &c. The Roman Church, & the Popes Themselves, have owned that They were orthodoxe, & pious, & so were the Patriarchs & Bishops of that age. And therefore this Monster must needs be, some Power still succeeding that age. And there is no such power but the Papacy to be found.

§. 7. But hearke we: here is still more The 6th. & more Evidence comming in. They who make: worshipped the Beast, worshipped the Dragon that which gave Power unto the Beast. And They They worshipped the Beast saying; who is like unto worship the Beast? who is able to make warre with ped the

also the
Dragon.
Reu.
13: 4.

See
Xiphil:
& Dion:
And
Jeffrey
Mon-
mouth:
Eng:
Chron.

See the
Hist. by
Petav.
and Plat.
de vitis.

Him? The Dragon was said to give Power unto the Beast, Because the City of the Dragon was the Seat of the Beast: and the glory thereof was restored as in the dayes of the Dragon: But especially for that, the same Power of Sathan, which sett up the Dragon, advanced also the Beast. But the worship of the Dragon was said to be brought in: first in that the very name of the Dragon, which was Pontifex Maximus, was become the assumed stile of the Pope: so that in the worship of the Pope, in kneeling unto him, and in Kissing His Toe, They did unto him as was wont to be done unto the Pagan Consuls, & Emperours, as if the same Pontifex Maximus, of the Pagans, had revived & lived in the Popish. And this adoration by Kneeling, & kissing the Toe of the Pope; is such, as has been required, not only from meane people, but also from Princes, Kings, & Emperours. In so much as the Pompe, & Grandeur of the Papacy, seemes rather to have exceeded, then to have come short, of that of the Consuls & Pagan Emperours.

And besides the Idolatry of the Pagans, in worshipping the Devill under pretence of Damons, & Heroes, has beene much renewed in the Popish Church, by the pretended worship of Angels, & Saints, & foolish Images. And the Grandeur of the Papacy has risen to that heighth, that the Popes have sett up, & dethroned Emperours, & Kings. Insomuch as They have beene a Terror unto all the Princes of Christendome, and have raysed great wars both at home

home & abroad, and occasioned infinite bloodshed by means of the continual slaughters for many years together made by the Guelphs & Gibeliner, papists Imperial, against papists Popish. Besides the endless slaughters the Papacy hath occasioned against reformed Christians. In all which contentions whether They won or lost, it seldom happened, but the Pope was a gainer in the end. In so much as hence was it the great cry of those dayes, who is like unto the Pope? who is able to make warre with Him? And thus all the world wondered after the Beast.

Rev. 13.

3, 4.

§. 8. But once more, may not all these be accounted markes enough, whereby to know, who is the Great Beast, then let the Apostle himselte determine the Mater: And he sayes it expressly, ^a That the Woman who sat upon the Scarlet coloured Beast, was that whore, Great City which in His dayes, did reigne was the over the Kings of the Earth. This Woman is the same who is called the great whore. And the Great whore is the Corrupt Church. For the Church is the Lambs wife. But then here lyes the case. That Church which is the ^b Lambs wife, must be a City pure & undefiled, as is signified by the precious stones, wherewith it was built, and by the pure Gold, clear as glasse of which the City was made up. But the Church which playeth the whore, is to have ^a a Bill of divorcement, and for Her transgressions to the is to be put away. And such was this woman, that was the great City. It is said expressly, that She was a ^b great whore, & had

The 7th. marke:

that the Great

Great

Great

Great

Great

Great

Great

Great

Great

Great

Great

Great

Great

Great

Great

Great

Great

Great

Great

Great

Ezek. committed many & great whordomes, and
 16: 35. lived like a whore, & was dress't like a whore,
 36, 37. & spake like a whore, & was guilty of many
 &c. & great abominations, & horrible blasphemy &
 Drunkenness. Now the Church of Roma had
 17: 1, 2. been once famous for piety, & purity of Re-
 3, 10 7, ligion, and had brought forth many famous
 Martyrs, & eminent Saints, and this for some
 hundreds of years after Christ, unto the
 end of Gregorius the last of the Good Bishops,
 about the year 600. But after this, She
 played the whore, when She sided with the
 vile rebbel Phocas, & accepted the title of
 Universal Bishop at the hands of so vile a
 wretch, & becam proud of it: and thence
 fell She off from Christ into all manner of
 wickedness, yet masked most abominably
 ver 21. under the cloake of Religion. This Woman
 was the City called Roma: And that City
 was the Beast. And the Beast was both the
 City, & the Woman. And all these were
 Synonimus, and are all meant of the Ro-
 man corrupted Church, wherein the Wo-
 man, was both the Beast, & the Rider too.
 That is the whole Church consisted, of a
 Company of people Collected into a con-
 fused mighty Body, which altogether are
 called a Beast Comming out of the Sea. And
 a Woman sitting upon many waters. And a
 woman riding on the Beast. Now of this whole
 corrupted Church, consisting of many peo-
 ple, Some are Heads of people, or Riders, such
 as are the Pope, and his Cardinals, & his Ten
 Hornes, the Popish Kings, and all the great
 men of that Church; but others are drud-
 ges,

ges, or *Beasts of Carriage*, such as are the
 Communalty, and all the *Body of the Church*.
 By the *Sea* out of which the *Beast* arose, is
 meant the *Body of the Church*, and so is by
 the *Many waters*, on which the *Woman* sat,
 being *multitudes of people*, of many *Nations*
 & *languages*. By the *Beast*, with 7 *Heads*
 & 10 *Hornes*, is mean't the *whole Body* of
 the *Roman Monarchy* from *first to last*,
 whereof the 7th. *Head*, and the *Ten*
Hornes, are peculiarly significant of the
Popish Church joyned in *One whole Body*.
 By the *Woman*, the *Great whore* sitting on
 the *waters*, is mean't, the *Government* of
 the *City Roma*, of which the *Pope* is *Head*,
 who together with his *Cardinals*, and his
Officers, & other *dependents* in the *City*, do
 reigne over *waters*, (not properly so called,
 for that the *City* stands, not on *waters*,
 but, on 7 *Hills*, but) over *multitudes of peo-*
ple of many nations & Languages which are
 the *Body of the Church*, the subjects on which
 She sitteth, or over which She ruleth. And
 yet is She said to be carryed by the *Beast*,
 meaning thereby, the *Body of that people*,
 who are the remaines of the old *Roman Em-*
pyre, which are the *City Roma it selfe*, and
 all *Italy*, and so much & so many of the *Ro-*
man prefectures, as remaine under the juris-
 diction of the *Papacy*. And in this sense,
 by the *Great City* is meant both the *Woman*,
 & the *Beast*, the *Rider*, & the *Bearer*. Some
 thereof *who rule*, and others who are *Subject*.
 And thus to the best of my skill have I re-
 conciled all difficulties in the relative

ver 15.

Dan.

7: 7.

Rev.

12: 1.

Et Ch.

13: 1.

Ch. 17:

7.

Ter.

Termes, and given an Account of the full state of the case. Now when the *Apostle* wrote, the *Emperour* was supream Head of the Great City *Roma*, which in *His time* reigned over the *Kings*: And the *Pope*, & his 10 *Hornes*, were not then in Being. But the *Apostle* shewes, how such things should in time come to passe, out of things in his time, not yet in Being: and he shewes how that great City *Roma*, should be the *Seat*, where They should be acted. And now loe, we have seen & heard tell, of the whole matter even as He hath said. And loe, it hath fallen out according to all what he said, & there is not one of his words fallen to the ground with out a full & perfect effect.

The
Verdict
that
must necessarily
follow,
upon
these
marks
& Evidences.

Rev.
17: 10.

§. 9. And now having proved all things as much as need to be said, we shall use no farther Evidence. But proceed we to sentence, and let the verdict be brought in. And hence examine we. Are all these things certainly so as hath beene brought in by plaine Evidence, of severall solid wittnesses? Was *Roma* for certaine the great City which in the *Apostles time* reigned over the *Kings of the Earth*? Yea. There is no dispute to be made of it. And was the *Imperiall power*, which ruled in the *Apostles time*, that 6th. Head of the Roman Government, then standing up to rule, which was to give place to a 7th. Head, that was to come up, after the *Apostles time*? Yea it was so infallibly. The *Apostle* says it in plaine termes. And the concurrent testimony of all writers agrees thereto: that there were

7 sorts

7 sorts of *Sovereigne* ways of Government at *Roma* in practice, whereof *that was the 6th.* and the *7th.* waited afterwards to take it's turne. And was the *7th. Head*, which was to arise after the *Apostles* dayes, to be some Power reigning at *Roma*, tantamount in honour & power, unto that of the Emperours? And was this too, to happen after the *Deadly wound healed*? Yea. The whole thing is plaine from the *Apostles* mouth, and by necessary Consequence; and the plaine & undeniable History of the times, expressees all passages how they fell out, even as was said. And there cannot one title thereof be denied. And was it true, that is alleged of the *Ten Hornes*, that They were either exactly the number of *Ten of Them*? or with in one over, or under, for the most part? And did They all arise nearly about the time as the *sovereigne papacy* began first to spring? Yea. These things were altogether so, there is a concurrent testimony of all writers to that purpose, and it cannot be hid. And it is continued so even unto this day: at what time the present *10 Hornes of Roma*, are 1st. the Emperour. 2^{ly}. The most *Christian King of France*. 3^{ly}. The *Defender of the faith* the King of England unhappily drop't in of late. 4^{ly}. The most *Catholik King of Spaine*. 5^{ly}. The mighty King of Poland. 6^{ly}. The Duke of *Venice*, 7^{ly}. the Duke of *Tuskany*. 8^{ly}. The King of *Portugal*. 9^{ly}. The Duke of *Savoy*. And 10^{ly}. the Duke of *Genoa*. And was that City *Roma* where the *Pope now reigns*; the very seat of

the Dragon? And had He it from the Dragons gift? And is the Dragon really worshipped there now in the Popes time? Yea: It is infallibly true, that the Pope sits, in the Dragons seat. And that he is become the Dragons Heir. And the Holy Ghost says that he who sits there, had his place of the Dragons gift, or which is all one, of the old Serpents legacy: and that, They do worship the Dragon there, Yea. Are all these things so. And is there no remedy to avoid it? Why then sure, whether the Pope be Antichrist, yea, or nay. Here is no meddle, and there needs none. But past all dispute, the Papacy is the *Beast of the Sea*. And the great whore. And what an unhappy, yea and abominable, thing that is. I need not say, the Holy Ghost sayes enough of it.

Objections
answered.

- §. 10. But to looke backe once againe, and to Inquire, what have They to say in excuse for themselves? Is there no remedy?
- ^a Rev. Yea's. They will not give over to say. They
- 2: 4. say, that the Church of *Roma*, is the *only*
- ^b Ch. true Church. And has the only true clayme
- 17: 1, 2, from *Christ*, & his *Apostles*, & the *primiti-*
- 3: 4. *ve Fathers*. And we deny not Their *des-*
- ^c 2 Thes. cent, nor *Succession*. But say we. They have
- 2: 3, 4. left Their *a first love*; and Their Church *hath*
- ² Pet. *played the b Harlott*: and hath made many
- 2: 10. & great schismes from the *true antient Ca-*
- Jud. *tholik & Apostolikal Church*; as appvars by
- 8: 11. Their taking upon Them, *c above Empe-*
- ^d 1 Cor. *ours & Kings*: which God abhors, and
- 1: 10, 11, by their *Rebellions*, and by *teaching men* so to
- 12, 13, doe: and by Their *d rents & Schismes* raised
- &c. by

by meanes of *Popes*, & *Antipopes*, and *Popes* & *Councils* clashing, excommunicating & cursing each other: and by Their too manifest suspicions of Idolatry in worshipping the Host, and praying unto *Angels* & *Saints*, & pictures; and by blasphemous Indulgencies, and the atrogancy of titles assumed: and many such like things they doe. All which we prove, not only (as may be plentifully done) by eye, & Ear witnesses: but especially by the *Testimony of the Holy Ghost*, and that out of *Holy Bookes* by Their own Testimony allowed to be so: I meane out of the xiiijth. xvijth, & xviiiijth. Chapters, of the Revelations. Where the Holy Ghost poynts at them so plainly, & by such infallible markes, saying what that Church would come to, and what guilt They would run into. And now it being done, he names the *men*, & the *thing*, & the *place* & the *time*, and he sayes expressly what great abomination of wickedness doth lodge therein. And unless They can clear Themselves, of that staine of the *Beast*, & the *Great whore* out of Their Church, They can never be any true Church of God.

But what will They say? Who then is meant by this Beast? was it the *Arrian* Emperre at *Constantinople*, or the *Gothish* Kingdome in *Italy*; or the *Sarrazene* Kingdome at *Bagdat* or *Grand Cayr*, or the *Turkish* Emperre at *Constantinople*? No, none of all these had the seat of the *Dragon*, nor did they sitt down in that *Great City* which reigned over the *Kings of the Earth*. And therefore

fore it cannot fasten there. Would They thrust it upon the *Orthodoxe Emperours* at *Roma*? For shame, They can not say so. *They* themselves having all along said to the Contrary. And *Those dayes* having spoke nothing but of truth, & great veneration of holy religion. There reigned the 4 *first* most famous *general Councils*. And there was the great shelter of poor persecuted Christianity, until *Themselves* became the greatest sufferers. But besides all that reigne was precedent unto the *deadly wound healed*.

Rev.
17: 10.
Ch.
13: 3.
ver 5.

But will They put in, that which is said, that the reigne of the 7th, *Head* was to be *but short*. Yet will it not do. For the time that the *world wondered after the Beast*, was *but short*. It began not until, the *Emperours* left off to meddle in *Italy*. And held no longer then until, *General Councils*, & *Italian Princes*, tooke upon them to pul downe & set up *Popes*: which was about or under 300 *years space*, and *not above*. And tho (true it is) that the *Empyre* of the *Papacy* is to make up a reigne of 42 *moneths space*, or during the time of so many *Emperours* reignes. Yet Their proper rule was but *short*, & their wings have been long since *clipt*, and Their time is *near out*. And this therefore can be no helpe to them.

Chap. the V. §. 1.

Of the History of the Beast rising out of the Sea. And of His Low estate, how it was supported: And of His Advance, how it was effected by Charlemaigne. Of the History of the Papacy, as in the Vision Represented. The History of it from it's Rise, unto it's Imperial Heighth, above the Emperours. And by what devices it was effected. The History of it's Imperial Heighth, unto it's beginning to decline. It's History from it's declining, unto it's present State. all briefly related.

§. 1. **T**Aking for graunted, that the *Papacy* now reigning at *Roma*, is infallibly signified by the 7th. Head of that City, in the *Vision*: and that this 7th. Head, is infallibly meant of the *Beast*, which arose out of the *Sea*, and of the *Great whore* which sitteth on the *waters*, and is said to *ride on the Beast*. Come we now to

The
Intro-
duction.

the plaine History, of this *Beast*, how *He arose*, and how he became a *whore*, and how the *whore rode on the Beast*. And to shew how *He arose*, we must first see how he *lay lowe*, and crouched, and by what meanes he was supported in his lowe estate, and finally by what meanes he became advanced.

Of the
Bishops,
& Popes,
of Roma,
how They
support-
ed the
city
being
ready to
perish.

^a Lib.

7. Ep. I.

b & Ep.

119. &

li. 4. Ep.

9.

An-
nals of
Bar. &
Hist. of
Petav.

§. 2. It may be remembered, how the *Empyre of Roma*, was grievously wounded even as it were unto *Death*. Under this languishing calamity, the *Person*, & the *Name* of *Emperour* was quite lost, & worne out: and that which kept *Roma* alive, & held up her drooping Head, and was as it were the *Soul* of this desolate city gasping for life; was the *Bishop of the City*. Of these *Bishops*, had been in past ages, very many of Them who had been exceedingly famous for piety & holy life, and two third parts of them dyed *Martyrs*. Of these, *Gregorius* surnamed *Magnus* was none of the meanest. This man writing unto *Mauritius* the *Emperour*, at *Constantinople*, in al his *Epistles* stiled him, ^a *His Sovereigne Lord the Emperour*. He wrote against *Image worship*. And when *John* of *Constantinople*, did arrogantly write himselfe, [*Universal Bishop*;] This man detested his pride, and arrogancy, and in stead of contending with him, for the Title, wrote himselfe, *Servus Servorum Domini*, the meanest of Gods *Servants*. This was about the year of *Christ* 600. And so far the *Roman Bishops* had acquitted *Themselves*, as *Christ's true Bishops*. But after him *Seba-*
stia

stian becam quite another thing: And then *Bonifacius* the III^d. was worse then he. This was he who flattered the vile Usurper *Phocas*, and gained from that vile wretch a patent, to be that *Universal Bishop*, which his predecessor, as an Holy man had abominated. And having this grant from *Phocas*, he called a Synod of 72 Bishops & 30 Presbiters, and confirmed the Graunt of *Phocas*. And thus the *Bishops of Roma* instead of *Christs Bishops* tooke upon them to be as it were a succession of *second Christs*, or as *Christ Himselfe*. But after this, for many years, enjoyed these *Popes*, but little rest & pleasure, of so great dignity. For the whole world, was so far off, from prizing the blessing of this *Common Father*; that his nearest Neighbours; the *Lombards*, spurning at His Holiness did beard him continually with Their Insolencies, & often times worried Him, as if He had been a Wolfe or a Bear, more like then an *Holy Father*, when they came with a whoop, & hallowe, to beat him up out of His denne. And the Imperial power at *Constantinople*, having as little regard for his Holiness, or for the desolate City of his holy See; made smal account of either, whole *Viceroy* kept court at *Ravenna*, & not at *Roma*. And thidther the Pope, & his fellow Citizens of *Roma* were constrained to appeale for justice, & to sue for helpe. But these haughty *Popes* of desolate *Roma*, being back't with the credit of Their Predecessors the holy, & humble *Bishops* of Triumphant *Roma*; had no
smal

Plati:
na de
vitis.

Hist.
Ec: of
mar:
Palme-
rin &c.
and Pe-
tavius

small advantage of credit thereby: And what by meanes of the credit of Their *Predecessors*, and Their owne most subtil wisdom & policy; they held up the head of drooping *Roma*, that it did not expire. Sometimes They beg'd, and other whiles They bought Their peace. And yet often times when, with much a doe, They had saved themselves, & the City, from imminent ruine; the ungratefull citizens, enoying that the *Pope* had the honour of the preservation; did oftentimes put His Holiness upon it, to wracke his witts a second time, to redeeme the safety of his own family out of the rapacious brawles of unruly & ingratefull neighbours. Here was no such thing as *three Crownes* for a *Popes* head in these dayes: here was as yet no *College of Cardinals*. And yet out of a small revenue, the *Popes* upheld something of a stately grandeur. And when in greatest danger to be utterly lost, them came a rescue, & an Advance beyond expectation.

Of the
History
of the
Franks
and of
Charle-
maigne,
how he
becam
great,
and ad-
vanced

§. 3. And hence, now come we to treat, how this wound happened to be healed. Among the Sharers of the spoiles of the sometimes great & famous Empyre of *Roma*, One *Pharamond* King of the *Franks* (a certaine Tribe of the *German* Nation disturbed in their own native countrey by the *Northerne Invaders*) thrust in for a portion, and He, & His in time gained to themselves the greatest part of that rich countrey which had been antiently called *Gallia Transalpina*. And the Natives of this countrey from

from servants to the *Romans* became slaves The
to these *Franks*, who called the whole land *Hist of*
after their owne name *France*, or the land *the world*
of the *Franks*. Of these *Franks* were many *by Peta-*
warlike Princes, neverthelels in procelss of *vius,*
time, from barbarous *Pagans*, they be *And the*
came civillized *Christians*. And yet after *Annals*
this, the Conquerours of the *Gaules*, these *of Baro-*
French Kings became in alittle time such *nus.*
slaves to Their own lusts, that living carelesly *And A-*
& idly, They minded no busyness but *ventinus.*
pleasure & folly. And thus lull'd asleepe
with sensuality, all manage of warlike af-
fares, & state maters, was committed to
the trust of a Great Officer called the *Major*
domo or *Major of the palace*. And long was it
not, ere this active Servant, despising an
idle & wanton Master, was tempted by the
opportunity to thrust him out of his Throne.
After a long race of Kings, from *Phara-*
mond descended, the crowne came at length
unto *Chilperik*, under whom *Pipin* the son
of *Charles Martel* was *Majordome*, a meer
servant, & of no Kinne to the crowne:
who wanting not for will & power, want-
ed only a pientence of title to sett his master
aside, & to step into his place. There was
nothing in his way but *Conscience*, which
made some opposition. There ruled at this
time in the See of *Roma*, *Pope Zachary*,
who wanting not for *Reputation*, & *Title*
of *Holines*, wanted only power to backe it,
and with veneration to advance it in the
eyes of the *Church*. It seemes the reputa-
tion of the Antient *Bishops of Roma*, who

most of them dyed Martyrs, had left behind it such an interest & holy favour in the Church; that, as if *Holiness* had been entailed upon that seat; Kings & Princes in all doubtfull cases sent & went to *Roma* to be resolved, and counted *all Gospel* as came from thence, without once inquiring or considering whether the present *Popes*, were men of Learning & Religion, or meer *Blockheads*, & *Atheists*. And by this meanes at somtimes, Kings did leave Their crownes, to put themselves into a Monastery at *Roma*: and others payd *Peter pence*, & small rents yearly, unto that See, which in those dayes was it's greatest maintenance; and yet so it was, that these flatteries not withstanding, the *Popes* of *Roma* were very lowe in the world, poor & beggerly. But now to supply these wants on each hand; whither should *Pipin* the *Majordome* send for helpe to his Conscience, but unto Pope *Zachary*? These two helpless of themselves, yet by a lucky compliance helped each other. *Pipin* complained to *Zachary*, of a *slouthfull Prince*, and prayed his advice; *what should be done with Him*? And unto this Inquiry *Zachary* made answer. [*That*

a King misbehaving Himselfe, it was in the power of the people to depose Him, & to Elect a new King.] And this being done, according to

Aventin: Annal: Bolariz lib: 3. Princeps, populo, ejus beneficio possidet, obnoxius est; Quicunque habet, potentiam, honorem, divitias, gloriam, dignitatem, a Populo accipit; Plebi accepta tolerat, necesse est. Regem Plebs constituit, eundem destituere potest. •Bellarm: de Pontifice Rom: lib: 5. 1 Martin: Pol: Chron: in vita: Constant: Vti, Imp: & ad an: Chr: 750.

to the Roman Doctrine * [It was the Pope's right to bestow the crowne on the Elected King.] And hence followed, that King † Chilperik was deprived of his Crowne, and was thrust into a monastery; and Pipin the Major-domo, that Kings servane, was advanced into his Masters Throne, and was annointed by Bonifacius Arch Bishop of Mentz by the Popes command & appointment. And Pipin to gratify this Kindness, invested the Papacy with lombardian lands.

And thus the King & the Pope mutually, & luckily gratified each other. But alas the Papacy at that time wanting power, and Pipin having not

leisure to helpe; the potent Lombards held the lands maugre that graunt. But in the next generation the son of that Pipin called Charlemaigne utterly brake that Kingdome of Lombardy, and rescuing Pope Hadrian out of Their danger; at that time besieged by Desiderius; He tooke the King Prisoner, & deprived him of his Kingdome. And after that, the Citizens of Roma becoming as troublesome to Pope Leo, as the Lombards had beene to Hadrian, he rescued him also. And then wholly made good to the Papacy all his Fathers graunts; and endowed it, with a goodly Principa-

Hence sprang up the justification of so much Rebellion, as has of late years abounded in Christendome; and the inundation of schismes that have followed thereon. God was wont to say [By my Kings vengeance: Pro: 8: 16. &c.] But it seemes the Papacy is not of that mind. The Primitive Christians thought and acted according to what St: Paul said, [Let every Soule be subject to the higher powers: whether wel, or misbehaving themselves: Roma 3: 1. &c.] But Pope Zachary, it seemes, thought not so.

Baro-
nii An.

Hist.
Eccles.
lib. 8. ad
an: 773.
& 774.

Abra-
ham
Bzovii.

1st: *lity, & with Sovereigne power: and to grati-*
fy so great liberality, Pope Leo made
 800. & *Charlemaigne the Emperour of the west. And*
 Bar. An. *at this time, the Seventh Soevereigne Head of*
the City Roma, after it had abiden long in
the conception, arrived at the Birth. And
thus the Beast of the Sea, out of the Church
ascending, aspired, & began to reigne.

Of the
History
of the Pa-
pacy as
in the
Vision
represen-
ted.

Rev:
13: 2, 3,
4, 5, 6,
7, 8.

§. 4. Having now discovered the Beast,
 who He is, & whence He came, and His
 Seat, and His Rider, his Heads, & his
 Hornes, and the waters whereon He sits:
 Come we now to his Life and Actions, and
 these 1st. as represented in the Vision, and
 next as they appeared in Story. It is said,
 the Dragon gave Him, His Seat, & Power
 & great authority: And all the World
 wondred after the Beast: And they wor-
 shipped the Dragon, which gave power
 unto the Beast; and They worshipped the
 Beast, saying, Who is like unto the Beast?
 who is able to make warre which Him?
 And there was given unto Him, a mouth
 speaking great things & blasphemies; and
 power was given unto Him, to continue
 forty & two moneths. And He opened His
 mouth in blasphemy against God, to blas-
 pheme His Name, & his Tabernacle, and
 Them who dwell in Heaven. And it was gi-
 ven unto Him to make warre with the
 Saints, & to overcome Them: and power
 was

was given Him over all Kindreds, & Tongues, & Nations. And all who dwell upon the earth shall worship Him; whose names are not written in the booke of life, of the Lamb slaine from the foundation of the world. Here is the faith, & patience of the Saints. And if any man have ears to hear let Him hear. This is the great whore, that sitteth upon many waters, with whom the Kings of the Earth have committed fornications; and the Inhabiters of the Earth, have beene made drunke with the wine of her fornications. She is called a Woman sitting upon a scarlet coloured Beast, full of names of Blasphemy, having seven Heads, & Ten Hornes. And this Woman was arrayed in purple, & scarlet colour, & decked in Gold, & precious stones, & pearles, having a Golden cup in Her hand, full of abominations, & filthinesse of Her fornications. And upon Her fore head was a name written MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH. And this woman was druncken with the blood of the Saints, & of the Martyrs of Jesus, unto admiration. Such is the Story of the Beast, as he was represented in Vision, long before he was conceived, or came to light. And is represented

ver 10.

ver 9.

Ch.

17: 1, 2,

3, 4, 5,

6.

- sents a Kingdome, that in process of time was to arise, unto a mighty advance of Power, & Greatness; as such, which for the time was to be *beyond compare* for the Power & great glory thereof. And 2^{ly}.
 13: 4. was to be the *wonder of the world*. And 3^{ly}.
 ver 2. Had power to *make warre with the Saints*,
 ver 7. & to *overcome* them. And 4^{ly}. his power was to extend over all *Kinreds, Tongues, &*
 vers 8. *Nations*. And 5^{ly}. he was to be *worshipped* all the world over. And lastly his *Dominion*
 ver 5. was to continue for *forty & two moneths*. And yet such was to be this Kingdome, as would be governed by Persons guilty, 1. of
 3: 5. *Blasphemy against God, & his name, & tabernacle, & against them that dwell in Heaven:*
 Ch. 13: 2^{ly}. of *much bloodshed*, of the *Saints* and
 5, 6. *Martyrs of Jesus*: 3^{ly}. Of *Fornication, &*
 ver 7. *Drunkenness*: And 4^{ly}, of being clad in *purple, & scarlet, & with gold, & Pearle, & the*
 17. 6. *most gorgeous attire*. Such is the Story of the *Vision*. And now are we to find out the Story of a people, answerable to this Vision.

Section the Fift.

*Of the History of the Papacy from
 it's Sovereigne Rise unto the
 time of it's full Heighth*

A. D. 783. Charlemaigne King of France & Germany, & Hadrian. the 16. Bish. of Rom.

Numb. 1. In the reigne of *Charles the Great*, the first Emperour of the west, & the first

first of the Ten Hornes, which became the support of the Papal power: It was graunted unto him, by Pope Hadrian the first of that name, and by a whole Council of 154 Bishops, besides Abbots, & Priests, sitting at Roma, in the year 783. That He & His Successors, should allways have the nomination, or power of Election, of all such Persons, as from time to time should be consecrated Popes of the City of Roma, commonly called the Apostolik See. And it was farther graunted, at the same time, by the same Pope, & Council; that all Archbishops should receive Investiture from the hands of the same: And the severe curse of Anathema, was solemnly denounced by the same Pope & Council, against all such persons as should dare at any time to oppose these decrees: and it was decreed that the goods of all persons lying under the guilt of this curse, should be sold, until They should repent. And at this rate, stood the State of affairs, at what time the Papacy was first invested with sovereign power, & authourity.

A. D. 801. Carolus surnamed Magnus. 1st. Emperour of the West. & Leo the iij^d. first Sovereign Pope.

N. 2. According to the decrees of this Council was elected Leo the iij^d. Pope of Roma in place of Hadrian deceased, in the life time of the same Charles or Charlemagne: and was esteemed as the Kings favourite, or next unto him in place. In this mans time was it, that Charlemagne became Emperour of the West, crowned, &

con-

See the
several
Chroni-
cles of
each
King-
dome.

constituted to become so, by this *Pope Leo*. And *Leo* by the gift of *Charles* surnamed *Magnus* became a *sovereigne Prince*, and the *Papacy* was invested with the revenues of a *Kingdome*, & several *Duchies*, and with great power & *Dominion*. And after this, about the same time, several other *Kings* came in, & submitted to the universal jurisdiction of the *Papacy*. The *Kings* at this first rise of the *Roman Papacy* who submitted to her jurisdiction, were 1st. *Charles the Great* Emperour of *Rome*; *Irene* then Emperess of *Constantinople*; *Pipin* King of *Italy* under his father; *Brithricus* King of the *West Saxons* in *England*; *Achaius* King of *Scotland*; *Alphonsus* principal King in *Spain*; the principall King in *Ireland*; the Viceroy of *Germany*, under *Charles*; & the Viceroy of *Hungary*; and of *Poland* under the same; During the reigne of this *Pope Leo*, *Charlemaigne* dying *Lodovicus Pius* his son succeeded Emperour, & King of *Germany*, & *France*, and *Bernard* son of *Pipin* was King of *Italy*.

A. D. 814. *Lodovicus Pius*. Emper. the 1.

A. D. 816. *Stephanus the IVth*. Po. 2d.

N. 3. *Stephanus the IVth*. succeeded *Leo*, with all mens good liking. But the time was short. For with in the year He dyed.

A. D. 817. *Paschalis*. Po. the 3.

N. 4. After him was chosen *Paschalis*, without any thing of *Imperiall nomination*, or *election*; in contempt, and under the payne of the *Curse*, of the afore said graunt. So soone began the tares of sedition to spring

spring up in the *Roman Church*, not fearing to defie the rites of Imperial Majesty, and as prophanely scorning at the threatening curses of their most reverend Ancestry. But *Lodowik* being an ealy & a gentle Prince; *Pope Paschalis* found it no hard mater with flattery, to excuse this first breach of the decrees of *Holy Church*, laying the blame upon the *Clergy & People of Roma*. And with *Lodowik* he was accepted easly & kindly; only with this fore warning, that it should be so no more. But how this sporting with the breach, & guilt, of such solemn curses, was accepted with God, the searcher of all hearts, will best appeare, by the success of affaires. For anon after, the pardon of one sin, becam only an introduction into greater insolencies: at what time *Lotharius King of Italy*, under his father the *Emperour*, was forced to flye before the threats, & rebellions of the *Roman Clergy*, for his fathers rescue, & helpe. Of this rebellion, *Pope Paschalis* was greatly suspected to be guilty; for it was only an *Episcopal* insurrection. How ever finding maters over powered; the *Pope* sneak't, gave good words; & having taken his corporal oath of his innocency; he was acquitted of the capital blame. Nevertheless the *Emperour* bereaved, Him, & the *Papacy*, ever after, of no smal share of their power, & dominion: which notwithstanding his oath of innocency; had not he suspected his perfidy, that just *Emperour* would scarcely

M

have

Platini
de vitis
Pontifici-
um. in
vit. Pasc.

Ibid.
Plat. in
vita Pasc.

have pared his nailes for him, so near the quick.

A. D. 824. Eugenius the II. Pope the IV. th.
 Ec: Hist. N. 5. Him succeeded *Eugenius the II*.
 Bzov. lib. in whose time great stirrs arose about the
 8. adan worship of Images in Churches: which
 754. n. 5. the Greeke Emperours had often times
 & ad an much with stood, and the *Popes of Roma*
 786. 787. had as stiffly upheld & maintained. But in

Plat. in
 vit. Pap.
 Hadriani.

Ec: Hist.
 Bzov. ad
 an 795.
 & ad an
 825.

* Plat. in
 vit. Ha-
 driani,

De Ido-
 lat. cap. 6.

Against
 Cellius.
 Bo. 3.

Canon
 41.

the dayes of *Pope Hadrian*, by a *past Council* held at *Nike* in *Bithynia* called the second Council of *Nike*, it was carryed for the worship of Images, by the maine artifice of that Pope. But these tricks put upon holy religion, by wicked arts were greatly withstood by many good men in that age. For in *Charles the Great's* time, a Council held at *Frankford*, in *Germany* withstood the decrees of this Council; and so did a Synod held at *Paris* in *France* under the Emperour *Lodowik*. And the *Greeke Church* vehemently opposed, so as that *Council of Nike* was * much condemned. It may be well remembered how zealous was the primitive Church in all the pure & good times: to expel utterly out of their Churches all Images, & Idol worship. [*We admitt not Idol makers* (saith *Tertullianus*;) much les. *Idol worshippers.*] *We teach all our new Converts an utter dislike of all Idols, & Images*, (saith *Origenes*.) By the Council of *Illiberis* [every master of a family was to suffer no little Idols, or Images to be kept in his house.] This Council was held about the beginning of *Constantine the great*. And *Damasceus* amongst

amongst other Heretiks, reckons up those also, who worshipped Images. To these things the Romanists oppose saying, that [They worship Images, not absolutely, but relatively: and that under the Image of the Cross, & suchlike; They worship God, cum cultu Latriæ.] But in the primitive times They allowed no such relative worship. And the Israelites could not be so excused when They pretended to adore the Great God Jehovah, under the relative Image of an Oxe that eateth hay. Nor were the Pagan Romans so to be excused, when they pretended, under their several Images, to adore only the great deity of the Heavens. And the Primitive Christians who had as great veneration for the cross, & for the relicks of holy men, as was possible for Love, & civil respects to carry; yet at the same time did exceedingly abhorminate the worship, of those Crosses, & relicks. Now it happened that while these matters were in this hot debate: Michael of Constantinople, sent to Lodowik the western Emperour, for advise in the matter: and Lodowik referred the final determination, to this Eugenius Pope of Roma; who declared for Image worship, and for the setting up Images in Churches: And thus Image worship in the Churches was established by a lawe: And the decrees of his predecessors for Image worship were confirmed: and the 2^d. Council of Nike was ratified. But what was most remarkable, was, that instantly as these things were determined by this Pope, there happened most

Apolo-
get. Bo. 1.
& 3.

Ec. Hist.
Bzovii
lib. 8, ad
an 787.

Pf. 106:
19, 20,
21.

Cicero
de nat.
deor.

Ec. Hist.
Euseb.
Bo. 4.
Ch. 15.

Ec, Hist.
Bzo. lib.
9. ad an.
824, 825.

Mart.
Poloni.
Chron.
ad an.
10um.
Lod Imp.

fearefull prodigies, namely a *dreadful Earth quake*, and *fire from Heaven*, which burnt many houses, & villages; men & Beasts were destroyed with thunder & lightening; the fruites of the Earth perished by the fall of hail-stones of great weight; and after all followed, a wonderfull mortality among mankind.

These things happened on the 10th, year of *Lodowik the Emperour* which was the 1st, of *Pope Eugenius*. And after one year more, this Pope who was esteemed famous for his Charity, humility, & piety, as one of all men beloved; yet was as it were wrathfully snatch't out of the world, being tumultuously assaulted of his own citizens, was first deprived of His eyes, & then killed. When

Plat.
in vita.
hujus
Eugen.

Martin.
pol. ut
supra.

Exod.
19: 1,
2, &c.

Rev.
17: 1, 2,
3, 4,
with
Ezek: 16.
23, 24.
&c. 10.
34. &c.

Exor.
Ec. Hist.
ad an.
126.

the law was given on *Mr. Sinai* it was introduced with thunder & lightnings, & with Earth quake, & fire, but all was in token of glory & Majesty. But this Introduction of Image worship, was indeed accompanied with the same Emblemes, but alas they were acted in wrath, and destruction, as it were an Evidence of the divine displeasure against the Idolatries of the Church; commonly called the whordome & fornication, where by the Spouse of God, becomes a great whore. From this time forwards Image worship, & Rellish worship, & praying to Saints & Angels, tooke rooting in the Roman Church, without farther controul: but such were the tokens of the divine wrath thereat. In this mans reigne the King of Denmarke received baptisme, & became the Popes Liege-man; and in process of time became one of

of the *ten Hornes* of the *Papacy*. For the *Greece Emperour* supported only for a time; and as he began to faile: the *King of Danes* came in; so as from first to last, the *Papacy* rarely failed of *ten Princes* to be the support of his power, tho several of them continued not constant, but as it were shifted turnes, some serving at one time, & others at another.

A. D. 827. *Valentinus* Pope the Vth.

N. 6. *Eugenius* dead, *Valentinus* was elected *Pope*, who was before but an *Archdeakon*. He entred in the beginning of *August* & dyed at forty dayes end, before *September* was out. This was one whom *Authors* reckon amongst Their *best Popes*: and it's not unlikely but that he was so; for that it pleased god so soone to take him away out of an Office so evil. For in that office, without a solemne declamation against the *decrees*, & *practises* of his predecessors, he persisted guilty of all Their publique abominations. And in those dayes every *Pope* who sat in the *Roman Chayr*, was guilty, 1st, of the blasphemy of his Title of *Universal Bishop*, condemned by *a Gregory* the first, and yet quickly after taken up by *b Bonifacius* the III^d. and 2^{ly}, of the principles of *Rebellion*, which *Pope c Zachary* taught *Pipin* of *France*, expretly contrary to *Gods word*: and 3^{ly}, of the proud arrogancy of *Pope Stephen* the II^d, who tooke upon him to *dissolve* the said *Pipin* of *France* from that oath of allegiance, whereby he had sworne himselfe liege servant unto

M 3

King

a Epist.
38. lib. 4.
& Epist.
36. lib. 6.
b Sabel.
En. 8. lib.
c 6. Gen.
neb.
c Gobel.
Cosm. et
6. c 37.
d Otto-
mes Fri-
fig. 5. 22.

e Gene-
brard. &
Platin.
de vit.
Leon.

Ec. Hist.
Bzov. in
vit. P.
Step. &c.

King *Chilperik*, whom notwithstanding he deposed, & set up himselfe in place: and 4^{ly}. of the proud assumption of Pope *Leo the III^d*, who tooke upon him the office of *God Almighty* in disposing of *Empyres & Kingdomes* at His pleasure; when he gave away the dignity of his Lord, & Master, the *Emperour of Constantinople*, unto the King of *France*: And last of all, of the *Idolatries* of all those *Popes*, such as had been, *Stephen, Paul, Hadrian*, & lastly his Predecessour *Eugneius*, & others who had been stained with the guilt of *Idolatry* by introducing *Image & Idol worship* into the Church. But *Valentinus* scarce living to see a rent day come up, had but smal joy of his *Popedome*, and wanted the opportunity to say, & shew, what he would have been, had he lived up to it.

A. D. 827. *Gregorius the IVth. Pope the VIth.*

N. 7. *Gregorius the IVth*, followed, chosen without *Imperiall* consent. Which choyse tho effected by the *Clergy*, & *Layty* choosing; yet the Person chosen, must necessarily be compliant. And these doings do plainly testifie the prophaneness of that

Platina: age; wherein, both the *Pope*, & his *Clergy*, & *Martiniu*, de did so lightly sett by the *Decrees*, & *Curses* vi. *Gr e* of Their Ancestry & Predecessors. So aptly gorii Pap. did They impose *Curses*, with smal consideration; and as little heeded, or feared they to fall under Their danger: and so improvidently did They pass decrees, and as slightly

ly & carelessly did They breake Them. But Gregory reckoning with the smoothness of his lips, to excuse all with a complement, as once *Paschalis* had done before him: could not be so easily acquitted: until the *Imperial Legats* having first examined the whole matter, did understand how his holiness had fled to hide Himselfe from the Election, into an hole in a Church, underground. *Plat. id*
 Even so King *Saul* had hid Himselfe, from vit. & the Election unto that place, he most desired. *Bzov.*
 and mightily excused himselfe saying, *ad an.*
Am I not little? & is not my Tribe smal? *827.*
wherefore then speakest Thou so to me? *Per- 1Sam.*
 sons are alwayes dangerous, who so slyly *9: 21.*
 deny; what They desire: and hide Them- *Ch. 10:*
 selves so easily, where They are sure They *22.*
 shal be lookt out & found. The worship of Images, & Idolls, was as yet but of new & rawe establishment, unto which, this Pope Gregory had made no stop. Whence as it shall seeme the punishment, or the Chimes of Gods wrath, had not yet ceased. For in the reigne of *Eugenius* the *Sarracens* had begun to invade, having entered *Sicilia*; and in this manstime They became so bold, as to visit *Italia*: and not only so, but They approached as farre as *Roma*; and without asking leave of his Holiness They entered the city; and made bold to visit the Churches, the great Churches of the blessed *Virgin*, and of *St. Peter*. And not only so, but They brought in Their horses, & made a stable of the holy Temple. For Image worship being then, & there set up, It pleased

*Platina
de vit: &
Martinii
Chron.*

sed God to forsake the places; and leave them to the vile Infidels, and bruit beasts as because of the *Idolatries* where with They were defiled; more fitt for a den of Thieves, & prophane stabling, then for Gods worship. These wasted both city & countrey; and filled all corners of the city with popish bloudshed, ravished the women, led away captive both young, & old, carried away infinite spoyles both from Houses & Churches: and destroyed more then they bore away. And this wast continued, during no smal space, until the Imperial forces could come to Their rescue. Also in this *Popes* reigne was a strange pretence, of unlikely, & of unheard of miracles, wrought at the Tombs of two popish saints called *Marcellinus* & *Peter*. And as it was said, here *the blind received their sight, the crooked were made strait, &c.* And the manner was, that the distempered, or maimed, *was brought before the graves of the dead, & the Priett reading certaine words of conjuration, over the head of the Patients; They were healed of all distempers what soever.* Now it happened (as is said) That a certaine mayd, of about sixteen years old, possessed with a Devil, was brought before the graves of these saints, & the words of Conjuration being read, (as was wont to be in the case,) over her head: the Evil Spirit, out of the mayds mouth, made answer in the latine tongue (a language which She understood not) that He was One of the guard of Sathan, & of many yeares had beene

Ec. Hist.
Ab.Bzov.
ad an.
828.

beene Porter of Hell; and that He, & Eleven more of His fellowes, Evil Spirits, had of late years, wasted

France, with great destructions, both of fruits, & of cattel, & of mankind. And these powers be said

Loe! whence the infinite multitude of Popish miracles have their rise! By their own relation! it seemes They were the Evil Spirits did cure the blind, heal the sick & cast out devils &c. And by this meanes, has their religion been much propagated.

were graunted, for the sins of the people, who feared Men more then God, &c. Now it happened that this relation was so eminent, that it cam to the ears of Lodowik the Emperour. He there upon appointed an assembly of divines to consider of reformation of manners in order to prevent these licentious powers of Evil Spirits. Which Assembly being met in the year 830, among other thingi it was ordained. [That none of

the Clergy of what degree soever, shall wear any costly or precious garments, or of scarlet coulour, nor rings on their fingers, nor any gold or silver, on their

Platin: in vita: Greg: 4ti. [In quaquidem constitutum est. Ne Episcopi, vel clerici cujusvis gradus; pretiosas & exquisitas vestes, ut pote sericas, & coccinei coloris, aut bracteatas ferrent: neve in digitis gemmas, nisi dum Presules sacrificant; in cingulis, & calceis, crepidis, aurum & argentum ferrent, quæ certè procul omni religione sunt, & magnæ incontinentiæ ac vanitatis signa manifestissima.]

girdles or slippers, except at mass time, or in giving consecrations: And They shall not keep great ports or families, or use great horses, or dice, or harlots.] By which Decrees it does appear, unto what an height of pride in those dayes, the Clergy were arrived! It shall seeme according to the vision of the Apostle,

N

they

Rev. they were arrayed in purple & scarlet colours,
 17: 5,6. decked with gold & silver, set with pretious
 stones & pearles; and abounded with drunken-
 ness & fornications. And by these decrees it
 shall seeme, this assembly of States men did
 suppose, that the great sins of this age, were
 from the Papacy & the Clergy, rather then
 from the King, & the Court: and accord-
 ingly They tooke care to prevent Them.
 And how well had it beene for Them, had
 the Pope & His Clergy thought so too of
 Themselves; as did these State Clergy men
 assembled by the Emperour. But was the
 Roman Clergy so vainly proud in those dayes,
 which were but in the time of the Nonage
 of the Beast? What then have They done
 since those dayes? Why truly mine Au-
 thour has the very question in his eye; he
 was a perfect Roman Papiſt, and lived in
 Roma in the dayes of Paulus the II^d. & Six-
 tus the IVth. unto which last, he dedicated
 his booke; and by all signes & tokens, he
 seemes to be a good well meaning man; ex-
 cepting that he leanes somewhat partially
 in favour of the Popes, whose lives he
 wrote; and against Them therefore, is a
 very proper & good wittness, tho not so,
 on Their behalfe. But upon his mention
 of these Decrees, Loe, we find him very
 passionately complaining, as if the Popes,
 & Clergy, in his age had been growne, to
 many degrees worse, than in this time of
 this Emperour Lodovicus Pius: saying.
 [O Lodowik, how does our Church, want
 thy holy institutes, & censure now! Wherein
 the

Platin.
 in ead. vit.

the whole Ecclesiastick order (the Pope himselfe not excepted) is running head long into Luxury, uncleanness, & in to all manner of excess. And as it were the triumphs (after the manner of the Pagan Romans of old) because of some great victory: such are Their pompous trains of attendance, Their apparellings,

Their furniture of tables, & Houses, beyond all the customes & manners of the Pagan Greekes in all Their most dissolute courses.] So farre the well meaning Platina speakes his sense of this Roman Church, as to what his own eyes had seen. And does a Papist speake thus of his own religion, and of his own dearly espoused Church? Does a blinded one say so much? What then would a truly Reformed impartiallist speake; should he see as our Platina did, and be call'd to say what he knowes? But it is enough, and testimony enough! Let the Romanists Themselves say, whether these are not the proper markes of the Great whore? And if this be not the very Beast, which arose out of

Utinam nostris temporibus Lodovico viveres! Indiget nunc Ecclesia tuis sanctissimis institutis, tua censura, aded in omnem Luxum & Libidinem sese effundit Ecclesiasticus ordo, coccinatos, & tra-beatos, nunc inspiceres non homines, quod leve fortasse videretur, sed equos & jumenta, precedente, dum incedunt, magno adolescentum, & altero Presbyterorum agmine subsequente, non in asinis, ut Christus nostri dogmatis author, & bene vivendi unicum in terris exemplar, sed in equis præferocibus, & Phaleratis, ac si ex hoste devicto triumphum ducerent. De argenteis vasis, & egregio eorum suppellectile, deque cibariis non attinet dicere, cum & Siculæ dapes, & Attalica ornamenta, & vasa Corinthia, si hæc inspicias nullius pretii dici possunt. Quid verò ex hac intemperantia nascatur, dicere: Pretermittam: ne os (ut ipsi ajunt) in Cælum ponam.]

Rev.

17: 4, 5.

the Sea? But alas these were but early dayes, the *Beast* had not yet gott the victory; the *Emperour* was yet too heavy, to be brought under by the *Pope*. Where fore *Pope Gregory* had to exercise his witts, to bring about his maters, to sett the *Pope* above the *Emperour*: his ambition had Heart enough for it, but he wanted strength to effect it. And therefore it lay upon him to contrive the weakening of the *Imperial*, & the strengthening the *Papal* power & authourity. And to this purpose, finding the *Clergy* apt unto revenge, because of the late *Decrees*, and the *Emperours* sons as apt to be angry at Their Father, because of his *indulgence* unto a younger son, by a second wife. Hence he easily effected, that the *Clergy* complying, the young men were drawne into rebellion; and by consent of His Holines, the *Emperour betrayed*, fell into the hands of his own children: And was deposed from his rule. But of these doings, his sons after repenting, he was restored. These differences in the *Imperial* family, fought high for the *Papal* interest. But the fox keeping his den, was able to act by his instruments, and yet so, as al that fell out well, was his Act; and what miscarryed was yet none of His.

A. D. 840. *Lotharius* the 1st. Emp, the 3^d.

After these things, dyed the Pious *Emperour*, *Lodowik*, Whom *Lotharius* his son succeeded in the *Empyre*. But this was not safe for the interest of the *Papacy*, that one brother should carry the whole. Whence arts were used that the brothers were

Martinii Pol.
Chron.
in vit:

Lodovic.

Massæi

Chron.

Ec: Hist.

Bzov. ad

an. 833.

& 834.

were embroyled in warrs; in which stirrs the Bishops were busy Agents, to sett the younger brothers against the Elder; but His subtil Holiness needed not to be seen in the mater. In conclusion *Lotharius* the Eldest brother was worsted. And then againe it was not for the Interesse of the *Papacy*, that the *Empyre* should be divided into two parts only, but rather into three: Where upon the victors being over perswaded, the conquered brother was admitted in, to hold a share. These things became great steps unto the universal Monarchy of *Papal Roma*. But alas the anger of God was not yet appeased because of the *Image worship* established in the Church: But *Theophilus* the Easterne Emperour being dead, who had opposed that *Idolatry*, a jubile was solemnized at *Roma*, for joy, that *Idolatry* would therefore enjoy a more free course. But in the midst of these joves, dyed that subtil foxe *Pope Gregory*. Whom

Ec. Hist.
Bzov. ad
an. 841.
842. 843

Id. Bzo-
vius ad
an. 842.

A. D. 844. *Sergius* the II^d. Pope the VIIth.

N. 8. Succeeded, chosen without Imperiall consent. The *Roman Church* in these dayes, seemed to be possessed with such an itching desire of rule, and to be under no rule: that notwithstanding lawes of God, & Man, & customes of the Church to the contrary, and the Decree of *Pope & Council*, with a severe curse threatening the disobedient; yet aptly were They alwayes at it, to make choyle without consent, rather then wish it; altho sure it had been to be had for a word speaking. But the Impe-

Ec. Hist. *rial* armies moving towards *Roma* affrighted
 Bzov. ad these disobedient into better manners.
 an. 843. Their presumption was changed into flat-
 & 846. tery. And that flattery converting the Im-
 & Fasci- perial wrath into kindness, *Sergius* was
 culus confirmed *Pope*. But then came the Messen-
 Temporum. gers of Gods wrath, the *Sarragenes*, the
 second time into *Italy*. Who entering *Roma*
 with fire, & sword, converted Their Image
holding Churches into *Stables*, & *Hogstyes*,
 as plaine tokens of Gods wrath, for Their
 rejoycing in the occasions of *Idolatry*: Their
Jubilee of pleasures, being soone converted
 into dayes of Lamentation. For these *Rob-
 bers* meeting with no interruption, Ran-
 sack't, spoyled, & mischised what They
 pleased: And carryed away with triumph,
 all that They could. But glorying in Their
 success; They perished at sea by the hand
 of God, and lost both *Themselves*, & all
Their spoyles by the winds & seas, com-
 plying with the threatening rockes. And
 soone after dyed also *Pope Sergius*. Unto
 whom

A D. 847. Leo the IVth. Pope the VIIIth.

N. 9. Succeeded; a man reputed of
 great Veneration for wisdom & piety: but
 the sum of all was, he was only a subtil, &
 a crafty foxe, like his Predecessor *Gregory*.
 For when the question was made of the Im-
 perial consent unto the choyse; His prophane
 Holiness made a scorne of it, saying, [*that*
the Emperours had no right, but of usurpation
in the Election of Popes:] and he made a de-
 cree, [*that the Emperours should never more*
have

Platin.
 de vita.
 Leonis.
 & Bzov.
 ad an.
 847.

have to doe in the Election.] Now there had been a solemne agreement by a Pope, & Council, made with Charles the Emperour concerning this mater, that no Pope should be chosen without this Consent, and Charles had given Lands & Lorchips to the Papacy upon that account: and a curse was layd upon whosoever should oppose. And yet Loe, this wretch (who is so generally reputed by Popish authours to have been so excellently good, & an Holy man) like one who had no fear of God before His eyes; made no bones of it to breake such a solemne agreement, made with a soveraign prince at the holy Altar, in the presence of Almighty God, in St. Peters Church at Roma. When Josbna had made a Covenant with the Gibeonites, God punished the whole Land with famine, for that many hundred years after, King Saul in His zeal had transgressed that Covenant. And when Saul himselfe tho a prophane man had imposed a curse saying [*curst be the man who eateth food untill evening:*] And only Jonathan who knew not of that Curse, had unwittingly offended against it. Yet loe that unwitting transgression lost the victory of that day! And if these things were so, what a strange abomination was His Holiness guilty off; who knowingly, & wilfully sinned against the Covenants, decrees, & curses of his predecessors! Loe, then what Monsters of Saints They are, who stand canonized in the Romish Kalendar! Now it happened, that soone after His Holiness had passed

Gene-
brardi
Chronie.

Martin.
de vita
Hadriani.
Platina
de vita
Hadriani.
& Bzov:
ad an.

774.
2 Sam.
21: 1,2,

1 Sam.
14: 24,
27, 28,
&c.
Ver:
37. &c.

Plat. de vit. Pa. Decree; there was a serpent in Roma, that
 Leonis. poisoned many people, and after a while cea-
 & Bzov. sing, no man knew how; It was attributed,
 ad an. [that the Pope Leo, had pray'd it away] After
 847. that happened a violent fire in the city,

which carryed on by high winds, was like to do much mischief; but stopping as it pleased god. This also was attributed unto His Holiness Pope Leo, who, as if with the cross in His hand opposing, He, had conjured downe this fire. But then followed a violent Earth quake, that over turned houses & townes, & threatened Roma with utter ruine, but Leo had no power against this Earth quake, nor durst he adventure himselfe,

Exod. before it. As the Egyptian Sorcerers, acted
 8: 18. the bloud, & the froggs of Moyser, but had no power over the lice to bring them. And after all this cam the Sarrazenes invading, & rob'd Churches & Monasteries, & so returned spoyling the countrey at pleasure, one Massar being Their captaine: whom no force, nor prayers of this Holy Pope was able to withstand. But these Sarrazenes according to Their custome after a while retyring with Their spoiles; Pope Leo like a provident & wise man (as undoubtledly he was) foreseeing They would come againe, most industriously provided to resist Them So as at the next attempt the Venetians set forth a Navy which encount- ring with Them, broke the Sarrazen fleet, & sent them back with great los. And on the second year the Neapolitans & other

associats,

fought, & broke them at sea: But Pope Plat. in
Leo Himselfe waiting Them at *Offia* in the vit. Leon.
 mouth of the *Roman* river already broken; & Bzov.
 but preparing for a second Onset, before adan.
 battel used these words in prayer. [O God 849.

who didst save St.

Peter & S. Paul,
from waves & wa-
ters: hear us, &
graunt, that by
the meritts of
these two faithfull
Ones, the Armes
that fight against
the enemies of thy
Church, may be
strengthened by

Deus, cujus dextera *B: Petrum* ambu-
 lantem influctibus, ne mergeretur erexit;
 atque *B: Paulum* tertio naufragantem de
 profundo pelagi liberavit: Exaudi nos
 propitius & concede; ut *amborum* merti-
 tis *horum* fidelium vestrorum brachia con-
 tra inimicos sanctæ tuæ Ecclesiæ dimican-
 tia, omnipotenti dextera tua corrobore-
 rentur, & convalescant: ut de percepto
 triumpho Nomen sanctum tuum in cun-
 ctis gentibus appareat gloriosum: per
 Dominum nostrum *Iesum Christum* filium
 tuum.

Thy right hand, that by an apparent triumph,
Thy name may be glorious in all nations:
through Thy son our Lord Iesu Christ.] And
 prayer being ended, and the signe of the
 crosse being made, the Armies fought, and
 the *Papists* gained the victory and tooke
 many Prisoners. Which was esteemed
 exceedingly miraculous; and the whole glo-
 ry of the miracle was attributed unto the
 prayer of *His Holines the Pope*. Now we
 know that the prayers of the wicked are abo-
 mination unto the Lord: and that He will
 not Hear Their many prayers, nor regard
 Their stretched out armies, no not tho it be of
 the solempne assembly; if Their hands be full of
 bloud; or tainted with any other sin tanta-
 mount thereto. And such was this prayer
 which was offered up, upon the meritts of

Prov.

15: 8.

Isai. 1.

11, 12,

13, 14,

15.

*1 Sam.
15: 23.

*Exod.
7: 11. 12.
& 22.
Ch. 8: 7.
with
2 Tim.
3: 8.

Peter & Paul, before those of Christ; and by a man living in wilfull sin of Rebellion, which is as **witchcraft*, and lying under the Curse of Pope Hadrian his sometimes Predecessor. But say they, the Success wittnesfeth the virtue of the prayer, and justifieth, that both, the Praying by the *meritts of the Saints*, and the *breaking the Covenant of Progenitors*, and wearing the *Livery of Their curse*, was all well done. And by the same sort of success, may *Jannes & Jambres* say; were also justified, Their *prayers to the Devil*, when They brought forth **serpents, bloud, & frogs* in resistance of Moses. And so may say all sorts of Conjurers, who pretend to very devout words of prayer, when They goe about to raise the Devil. But besides, the miracle in it's selfe, was very low, & meane; for that after, by stormes & crosse winds, it had pleased God, first to dissipate the Naval forces of the enemy; and then 2^{ly}. being thus distressed, to shatter them by the joynt forces of the *Italians*; Then lastly came forth the *miraculous Prayer*, which after the man was lamed, & lay under foot, did wonderfully run him thorow, and domineer'd over him. This *Leo* after these things, applyed his mind unto the rebuilding all such ruines of *Roma*, as in that age had been barbarously effected by the rude *Sarracenes*. In which workes he greatly used the captive *Sarracen* slaves, making them also usefull to restore what They had destroyed. And these Repairs he called after his own name *Leonina*. And at the

the solemn dedication of this new City; *Plat.*
Himselfe, with all *His Bishops, Cardinals,* *de vit.*
& his whole Clergy, & the *Senat,* & *Le. &*
People of Roma, went Their Procession round *Bzovius*
about the walls, *barefoot,* & with *ashes* *ad an.*
sprinkled upon Their beads; saying Their Li- *852.*
tanies, & the Psalter, with hymnes &
songs: the *Cardinals* sprinkling Them, all
the way, as They went along, with *holy water.*
And by the way the Pope made three Orati-
ons to his company. But what was most re-
markeable, was, that the *Prayers of His Holi-*
ness, were carved upon the Ports of his new
city, as it were to many *spells of Conjurati-*
on, to be a preservation thereof for ever, out
of the hands of all Enemies. Whereof on
a marble stone over one Gate these words
were carved. (Which is as much as to say)

(O God, who hast
given the *Apostle*
Peter, the *Keys*
of heaven, & the
Popedom to bind,
& loose (as it were
at His pleasure)
graunt that by
help of his Interces-
sion, we may be free

[Deus. qui Apostolo tuo Petro, col-
latis clavibus regni celestis, ligandi atque
solvendi Pontificium munus tradidisti,
concede ut intercessionis ejus auxilio a
malis navibus liberemur, et hanc civita-
tem, quam noviter Te adjuvante fun-
davimus, fas ab ira tua in perpetuum ma-
nere securam, & de hostibus, quorum
causa constructa est, Navos ac multipli-
ces habere triumphos.] *Platin. in ejus-*
dem vita.

from evill shipping, and that this city, with
thy helpe, which we have founded! may abide
perpetually free from thyne anger, & may have
new & manifold triumphs over all enemies.)
And on the other ports were also carved
prayers much to the same sense. By all
which it appears, how abominably su-

perfitious, wicked, & idle, were the deu-
 votions of that age, wherein the Intercef-
 fions of *Peter*, were rather exhibited then
 thofe of *Chrift*; and the meritts of *corrupt*
mortalls, began to be advanced; which
 confifted in going *barefoot*, and wearing
afhes, (as if thefe things had been of more
 force then *faith*;) and in fprinkling with
Holywater, (as if the words of man could
fanctifie water, and then that water could
wafh away fin;) fo as by *meritts of man*,
Chriffs meritts in time, *with them*, becam
 of low value; & *holywater* becam of more
 ufe then the wafhing of the *Holy Ghoft*.
 The truth is, we deny not this *Pope*, the
 honour of his *magnificence*, in reftoring a
 ruined city: but we defpife his ambition,
 in vainly thinking to æternife his name by
 his fond *Leonina*, & *Leopolis*, which the
 next ages foon buried in oblivion: and
 we loath his *Hypokrifey*, in fetting up reli-
 gion in a neft of *Prophanenefs* & *Superftition*:
 and by debafing our Lord *Chrift*, to fett up
Peter & *Himfelfe*: and by corrupting the *puri-*
ty of religion, to introduce *superftition* & *Lyes*.
 In vit. For besides that Prayer or *infcription* of *His*;
 Leonis: which mine Authour *Platina* confefles,
 was faid to be *His*, & yet was fo *foolifh*
 (being written in *Hexameter verfe*) that he
 was afhamed to fay *what it was*: Thofe in-
 fcribed prayers mentioned to his honour,
 do faviour fo *Prophanely*, as muft needs be
 loath fome to the *Allmighty*, the fenfe
 thereof looking more like *Telefmes*, then
Prayers; or like wordes virtualized by the
 PARRS,

stars, more then by God. And yet, as proved by the Effect, carryed with them, neither virtues *divine*, nor *Caeſtial*; as ſuch, which could not ſecure three years to an end, clear of the rapines of rude enemies, as by the ſtory may appear. However Pope Leo reigned over 8 years in great Pomp, & grandeur: and much he did to be ſcene of men, & verely He had His reward. And at the end dyed in his bed. And farther we know nothing of him. In this mans time, & by him paſſed, that moſt obnoxious decree, [*That a Biſhop ſhall not be condemned under ſeventy two wiſtneſſes*:] Whence followed, that ſecurity to avoid puniſhment, occaſioned the hearts of Popes & Biſhops to be fully ſet in them to do evil.

Mat. 6: 2.

Gratiani. 2. q. 5. Nullam.

Eccl. 8: 11:

An. D. 853. Joanna alias. John. the VIIIth. Pope the 9th.

N. 10. After Leo dead followed a She Pope, Joanna, otherwiſe called John the VIIIth. This Papeſſe the Roman Church (it ſeemes) liked not to hear off; and therefore put a ſtop unto the ſtory of Her, in that age ſhe lived. For be it ſo, that the Pope be endued with a divine virtue of *Infallibility*: Yet a woman could not be ſo, who might not teach, nor uſurp authourity over the man. Wherefore the wickedneſs of this doctrine derided by the heavens; it pleaſed God by his providence ſo to permitt, that this Woman of *Engliſh* Parentage, borne or bred up at *Mentz*, went away in mans apparel with one whom She loved unto *Athens*, where She attained unto great fame for learning;

1 Tim. 2: 12.

Maria- and thence comming to *Roma* in mans ap-
 nus Sco- parel, was there so much admired for her
 tus: Mar- great parts, & learning, that by consent
 tin: Po- of all men, She was chosen to succeed *Leo*
 lon. & in the *Apostolik* Chair. But so it happened,
 Platin. that during her *Papacy* She Lay with her
 friend, by whom She becam impregnat;
 and at end of two years, one moneth, &
 four dayes; as She was in *Procession*, & not
 knowing her time, it happened, that in
 the narrow way between the Theater cal-
 led *Colosseum*, and the Church of *St. Cle-*
mens, as she was going towards *St. Peters*
in Lateran, She fell in travail, & dyed
 upon the place, and was buried without
 honour. Which thing happening in open
 street, was publikly knowne, & could
 not be hid: notwithstanding, the Church
 being ashamed of the fact, did all thy could
 to stop the *same* thereof, not admitting any
 writers to treat thereof; more over her
 name was excluded out of the number of
Popes. But the *same* not so to be stopped,
 was carryed on from age to age, in so much
 as *Marianus Scotus*, who lived about the
 year 1080, thought it more credit to con-
 fesse, then to conceal it. And after him
Martinus Polonus a *Dominican* Frier, and
 afterwards an Archbifhop, & poeniten-
 tiary to *Pope John the XXIth.* a learned
 man, who florished about the year 1320,
 after he had examined all the good authours
 of these times, and the *Chronicles* & *De-*
crees extant, plainly asserted, [that it was
 believed that it was so.] And after him *Pla-*
tina in his lives of the *Popes*, which he dedi-
 cated

Bzov.
 de vita.
 Leonis
 ad. an.
 853. n v.
 See the
 preface
 to the
 Chr. of
 Martin:

cated to Pope *Sixtus the IVth.* *assert's it*; Platinae
and that in such a manner as if he were ashamed Prefat. &
to divulge it, could he with credit in vit.
have put it off, for that (he saith) it was in Johan.
histime, [*a general, or vulgar report.*] He
also saith farther, these two things in token
of the truth of the story. 1. That when the
Pope is to goe to the *Lateran Palace*, he, al-
wayes shun's that way where Pope *Joanna*
dyed, (tho it be the ready way, yet) pur-
posely in detestation of that fascinorours
fact. And that 2. another custome is, ever
since, that when the *new Pope* is elected,
he is first set in a Chayr, with an hole in the
seat purposely framed, in order that the
Cardinal Deakon may feel whether *He have* 2 Cor.
genitals. And thus by the mouth of 3 emi- 13: 1.
nent witnesses out of *Themselves*, it is an
established Truth that there was once a
Woman Pope or *Papeſſe* to the shame of
Their doctrine of *Infallibility*, as if God
himselfe had contrived by his providence,
this accident, to the shame of Their arro-
gant presumptions.

A. D. 855, *Anastatius*: & *Benedictus*
Popes the 10th. & 11th.

N. 11. Pope *Joanna* being dead, follow-
ed great stirrs at *Roma*, For the Empe-
rours *Lotharius*, & his son *Lodowik* grud-
ging at it, to be deprived of the power of
Nomination of the new Pope, stood in for
One *Anastatius*, who had been ejected out
of place by Pope *Leo*, meerly for five years
absence from his parish: But *Benedictus*
the III^d, had most yotes of the *Electors*.

Not-

Plat. de
vit. &
Bzovius
ad an.
855.

Notwithstanding *Anastatius* having armed men to his ayd, brake into the city *Leonina*, & defaced the inscriptions of his great *Holiness* Pope *Leo*, that ought to have been for ever secure, and as an holy spel of Conjurat[i]on should have secured the whole City, & the Churches therein, according to the promised hopes of his pretences & the peoples expectations: : but Pope *Anastatius*, & his crewe, brake, & burnt the holy Images; and after that, brake into *Lateran*, & pull'd downe Pope *Benedictus* out of his throne, and in his Pontifical robes cast him into prison. After which the Imperial Legats endeavoured all they could to persuade unto the Election of *Anastatius*. But the patience of *Benedictus*, & the rudeness of *Anastatius*, so wrought, that the Legats rather were overpersuaded of the people to consent with *Benedictus*, & so it went: a pardon being first graunted unto all who had sided with *Anastatius*. However *Tyber* overflowed presently, and after that the plague raged.

A. D. 855. Lodowik the II^d, Emperour the III^d.

On his first year dyed the Emperour *Lotharius*, after he had reigned 15 years; whom *Lodowik* the II^d: His eldest son succeeded: *Lotharius* his other son having a part of *France*, & *Germany*, as His Kingdome.

A. D. 858. Nicholas the Ist, Pope the XIIth,

N. 12. The short reigne of *Benedict* wearyed

ryed off with raging plague, *Nicholas* the first a Statelie man cam in place. Who neglecting the *Imperial* consent; the *Emperour Lodowick* being weake, & Lowe in Power, not able to oppose, seemed to consent undemaunded. However the river *Tyber* rebelling, overflowed it's banks with great inundations, as it were threatening *His Holinesse* with many oppositions in his reigne, and so it fell out. But *Nicholas* being elevated in mind, as if he had been *God himselfe*, tooke upon Him to command, & threaten; that whosoever shall by any meanes possesse himselfe of ^a *Church Goods*, it shall be lawfull for the *Clergy* with a *temporal*, or *spiritual* sword to recover them, as *They can*. And that no layman either *Prince*, or *People* may ^b judge, or lightly accuse a *Bishop*, or *Priest*, much less the *Pope*; for that these are as *Gods* in the world. He likewise accursed, all those who shall dare to despise the commandements, or *interdictions* of the ^c *Popes*, because *Their* decrees (as they sayd) are to be preferred before all writings what soever. And in a Council held, at *Roma* it was thus decreed. Saying ^d [*Whosoever shall despise, the Concepts, Commands interdicts, sanctions, or decrees of the Pope, for the Catholik faith, or for Ecclesiastik discipline, or for correction of the faithfull, or for emendation of the*

Platin.
de vita
Nic.

^a *Gratiani* decret. 15.
qu. 6.
Authoritatem.

^b *D. 21.*
Nolite.

D. 28.
Consul.
D. 96 Inscript.

^c *Caranz,*
sum Concilior. P.
336. in
ep *Nich.*
Pap.

^d *Council.* *Rom.*
pro recif.
Metensis.

Si quis dogmata mandata, interdicta sanctiones, vel decreta pro Catholica fide pro Ecclesiastica disciplina, pro correctione fidelium pro emendatione sceleratorum, vel interdictione imminentium vel futurorum malorum, a sedis Apostolicæ præfule salubriter promulgata: contempserit: Anathema sit.

wicked, or for the interdiction of imminent or future evils, published for safety of souls, by the President of the Apostolik See. Let Him be accursed.] At this rate, as if his Commands, & Threats, & all that came thorrow his sacred lips had been infallible, and infallibly uttered by the Holy Ghost: and as if not only His, but also all those of His Predecessors, & Successors; Popes of Roma, & the Learned Joanna among the rest, had been of the same stampe, equally holy with the word of God; Loe! how peremptorily he scatters, & throws his curses about! Now among those who despised these threats of His, were two persons of great Majesty, whereof the 1st. was Michael the Emperour of Constantinople, and the next Lotharius King off France. Of whom King

Ec, 10: 20. Salomon the wise hath said it, [*Curse not the King, no, not in thy thought. But Pope Nicholas dreaded no Majesty. He cursed them both. And who knowes? would he not have done as much by God Almighty, had he stood in his way? For what pretence of jurisdiction, could Pope Nicholas pretend over the one, or the other of these two Princes? This pope also ordained all Church service to be in latine. And by him Priests began to be restrained from marriage. But after 9 yeares reigne this proud Pope also d. c1.* And

See the
Decrees.

A. D. 867. Hadrianus the II^d. Pope the XIIIth.

N. 13. succeeded as proud as he. The Imperial consent in these dayes was little valued,

lued, by reason of the weakeness of *Lodowik* the present Emperour. This *Hadrian* applauding his predecessors steps, in all things followed him to an inch. Soone after his reigne entring, dyed *Lotharius* of *France* the Emperours brother. Whereupon this Pope sent forth his commands unto all persons concerned, that under paine of *His curse* of *Excommunication*, no man presume to meddle with that Kingdome, but as himselfe should dispose. Such an height of pride had these Popes conceived from *St. Peters* chayr, that tho otherwise persons in many things commendable; yet were they generally so affected with this ambition to be *King of Kings*, & *Lord of Lords*, that neither heeding the word of God, nor regarding the lawes of Kingdoms; as it were led on with arrogancy & presumption, They esteemed *Their owne wills* superiour to all lawes of men, and equal to the word of God: *So that sitting as God in the Temple of God*, They really affected to be God. And accordingly did assume to themselves as much of arrogant *Glory*, & *Adoration*, as of old had been done either to the *Persian Kings*, or the *Pagan Emperours of Roma*. For in these dayes it was a custome not only to worship the Pope by kneeling unto Him: But they were to *Kiss His Toe*. And Kings were required, to *Kiss this Toe*, and to *hold His stirrop*, & to *lead His horse*, & to *worship Him* at every turne. And *Hadrian* looking upon himselfe, as a man after these rates, thus proudly threatened with his *curse*, *Kings* &

Ezovius
ad an.
868. 869

2 Thes.
2: 4.

Princes, & men not really under His jurisdiction. Our Saviour Christ never cursed any individual person, no not the Traytor Judas. St. Paul indeed, did deliver unto Sathan. but then it was not done without great deliberation & sound judgement!

1 Tim.
1:20.

Act, 28:
3, 4.

Caran-
zæ sum:
Concil-
lior. p.

345.
Plat. de
vit. Pap.
Mat. 14.
19.20.

2 Tim.
3:8.

Lut 9:
54, 55.

But loe, These like the *venemous viper*, sting with Their bitter curses all who do but touch them; and that often times before They feel that touch, as in this case Pope Hadrian stood threatening with his *sting up*, before the fact was done. In his first year was held a Council at *Constantinople*, in which was decreed, that *Images in Churches* were equal to the *holy Gospel*, for Instruction of the ignorant; and that Bishops were to be esteemed as *Kings fellows*. This Pope was esteemed a man of *miracles*, as if God had multiplyed *pense in His purse*, as Christ did the *loaves to the multitude*. But alas, They who believe all *Romish miracles*, must be persons of a strangely easy faith. For most of them are either such as are acted like those of *Jannes, & Jambres* by the *Evil Spirits*, as in (N. 7. in the life of Gregory the IVth.) or else like those of the *Impostour Mahomet*, either acted by *deluding subtilities*, or else were so *ridiculous* as not able to bear the holy favour of a Christian miracle. For no miracle can be acted but by the *power of God*; but God heareth not *Sinners*, nor men of such a spirit as was this Pope Hadrian, who was so ready to call for fire from Heaven or Hell, to befall men, before the fact was done.

A D.

A. D. 872. John the IXth, Pope the XIVth,

N. 14. After *Hadrian* reigned *Iohn the IXth*, whom most *Roman* writers called *Iohn the VIIIth*, because They would gladly have forgotten that *She Pope* who was *Iohn the VIIIth*, once before. But the honest *Platina* calls him *Iohn the IXth*, whom there fore I justly follow. At entrance of his reigne, the Emperour *Lodowik* being treacherously imprisoned by the Duke of Beneventum, did make oath upon condition of his release, to save harmeles the said duke, because of his treacherous act. But being at liberty Pope *Iohn* absolved him from his oath, because made of necessity, and left the Emperour at liberty for revenge, (notwithstanding his oath to the contrary,) because of his imprisonment. It's the sense of Gods word, that *He who, keepeth His promise, tho to His hurt, shall be pertaker of the Kingdome of Heaven*: intimatinge that who do not so, can not be pertakers of that Kingdome. But the sense of the *Papacy* is quite against the word of God: While *His Holiness* takes upon him to dispense with oaths, which God himselfe does not; and to absolve a man from his covenants confirmed in the name of God, as if he had power over God Himselfe to command Gods discharge; or at least had so great interest in God Almighty, that God is obliged also to pardon, where ever he absolves. These actions strike high, towards blasphemy or atheisme, or both. In his 3^d, year dyed *Lodowik the II^d*, Emperour, after 20 years

Bzovius
ad an:
872.

Pf. 15:
1. 4.

reigne, whose next heir was his Unkle Lo-
dowik King of Germany. But Pope John ad-
vancing his *owne will*, above all lawes of
God & man, sent for Charles of France to
Roma, & crowned Him Emperour.

A. D. 875. Carolus Calvus 5th, Emp.

Plat. in Our Saviour, [when one brother came to
vit. Pap. him saying, Master speake to my brother to
Bzovius divide the Inheritance with me] made answere
ad an. saying, Man who made me a judge, or a
875. Divider over you? And if Christ disclaymed
Luc. 12. meddling in the meanest maters, Oh how
13, 14. great was the Arrogancy of this proud Pope
of Roma, so presumptuously to take away
Gods peculiar prerogative of setting up &
pulling downe Princes; and to take upon
himselfe to doe Gods peculiar worke. True
it is indeed, Hadrian taught him the way to
it. Excepting that in this, he was worse
then Hadrian; for he, at least seemed to
stand for the true heir, but this put him by:
And that without any other grounds or rea-
sons, but that it was *His will* so to doe. To
punish this injustice, God sent the Sarra-
zenes to invade Italy, and petty Princes to
invade the Popes lands, but Charles, His
Emperour brought him no reliefe, being
Bzovius upon another designe, to gaine also anothe.
ad an. Kingdome, his brother of Germany being
877. & newly dead. But he also failed of his pur-
878. 879 pose, & dyed by the way.

A. D. 878. Lodovicus Balbus Emperour
the VIIth.

Then Pope John named Lodowik son of
that Charles to be Emperour, but the Ro-

mans chose *Charles* brother of *Carloman* King of *Germany*; who being nearest at hand, cam to *Roma*, where the *Pope* was imprisoned. But *John* escaping fled to *Fraunce*, & crowned *Lodowik Balbus* there. But he also dyed within the year. *Pope John* had several warnings of the wickedness of his presumptions, and that not only by the ill success he had of the *Emperour* by him crowned, but also by the captivity & affliction himselfe had suffered for Their sakes: and yet all would not shew him his errors. For being called backe out of *France*, when *Lodowik* was dead, to resist the invading *Sarracenes*. Lastly he crowned

A. Do. 881. *Carolus Crassus Imperour*
the VII.

To be *Roman Emperour*, tho he not right Heir neither, having two elder brothers, then living, who had right before him. In this *Popes* time, was a *Iewe* famous for magik arts, who performed strange miracles answerable to all those of the *Evil Spirit* at the tombs of *Marcellinus*, & *Peter*, in the *Trithem*, dayes of *Gregory the IVth*. and yet none of all Hirs. p. his miracles were so much as pretended to 25. be in the name, or by the power of *Christ*, but contrarily. By which, being measured the great miracles of the *Romanists*, (how ever They pretend to the name & power of *Christ*; yet) considering the conversations, doctrines, & doings of the *Miracles*, they do seeme to be as little Kinne to *Christ*, as were those, either of the *Porter of Hell*, in
Gre-

Gregory's time, or as *this Jewe*, in the time of Pope John. But Pope John also dyed. And

A. D. 882. Martinus the II^d, Pope the X^Vth.

N. 15. Succeeded him. This *Martin*, & Formosus Bis hop of Porto, had been the occasion whereby Pope John was cast into prison. Where upon Formosus doubting to be illused, upon John's returne to Roma, fled into France. And being summoned, refused to returne. Where upon he was deprived, with a curse, upon him, in case he ever medled more with Church matters. Which Formosus understanding, threw off his priestly garments, & entred into prophane cloathes, and solemnly swore never more to exerceise *holy orders*, or to come at Roma. Nevertheless Pope Martin having got in to be Pope by evil arts, absolved Formosus from his own oath, & from Pope John's curse; and restored him unto His Bishoprick, & to his priestly robes. And after a short reigne, & no worthy act made, he dyed. See what monsters of Men were these Popes, who in defiance of heaven, pretended at this rate to be able to make voyd, utterly voyd, the third commandment! and why not all the rest, as well as that? And yet God himselfe who cannot lye; could do no such thing. See therefore how much the Holy Popes are advanced above Their Master, the great God of Heaven!

A. D. 884. Hadrianus the III^d, Pope the XVIth,

N. 16. Was advanced into the Throne without

Platina
in vit,
Formosi.

Gene-
brard.
Chron.
& Plat,
in vit.

without *Imperiall Consent*. And so had done *Leo the IVth* & several others as well as he. True, They had so, and held the *Papacy* notwithstanding: but then was it in time, when the Emperour was weake & lowe. But it seemes since that, the *Imperiall* authourity had againe revived, & claymed it's right, & enjoy'd it. But now *Charles the III^d*. being in warrs farr abroad, this *Hadrian* in imitation of *Pope Leo*, made a new lawe, that *the Emperour should never more have to doe in the Election*. Before this mans time was one *Photius* Patriarch of *Constantinople*, whom *Pope Nicholas*, & *Hadrian the II^d*. had violently cursed, excommunicated & deprived. And yet *Pope John* restored. And now this *III^d Hadrian* againe pursued with curses. And so dyed. In these dayes the relicks of saints, & Martyrs, were growne into so great reputation, that men & women all most every where went a whoring after these meane Idols. For being taken off from the pure worship of God, by the sophistry of *Popes*, *Bishops*, & *Priests* this worldly Church was wonderfully apt to dote upon *man worship*, after the manner of the heathens of old, who adored, *Herkules*, *Kastor*, & *Pollux*, *Kronos*, & *Zeus*, *Osiris*, & *Isis*, *Pan*, & *Apollo*, some in stone statues, & others in the statues or representation of *brute Beasts*, and others in some *relicks* of famous men. And even so it was in this Church. And the more to magnifie this sort of worship, strange miracles were devised, to testifie

Platin. de
vita Hadr.Bzovius
ad an.
884.

Bzovius is full of these fopperies so ridiculous as not worth the Confutation. the monstrous virtues of these relicts, what cures had been done by *St. Peters haires*, & by the dust of another *Peter*, & by the *armes*, & *leggs*, & teeth of others. And all but *lyes* or *cheats*: and yet in these dayes, *St. Martins* dead Body, was translated to stop the incursions of the victorious *Normans* in *France*.

A. D. 885. Stephen the Vth, Pope the XVIIth.

N. 17. Cam up: Whose time was so full of troubles, that *St. Martins* dead Body had no more power to allay. The *Normans* still swarmed in *France*. And the *Hunns* came into *Poland*, & then into *Ger. many* as far as *Belgia*. And the *Sarragenes* could no longer be kept out of *Italy*. And the *Popes* own houshold was not free from domestick broyles. In so much as *Pope Stephen* was even weary of being his holiness.

Plat. in
vita. ejus.
Gene-
brard. p.
795. Ca-
rantz:
mer. §: 1:
Plat. in
vit. Step.
& Bzov,
ad an.
888.

And having said little, & written less, & done nothing in comparison of the time he reigned, he also gave up the Ghost. In his fourth year dyed the Emperour *Charles the IIIrd.* having lived till all his Nobles were weary of him. Into whose place *Arnolphus* the right heir was wished, but wanted leisure to come clayme it. *Stephen* dead

A. D. 891. Formosus Pope the XVIIIth.

N. 18. By bribery more then by virtue, got into be Pope. This is he, of whom it was so much said, that he was *forsworne*, & came up with a *Curse upon his head*! And what of that? Looke we out the best *Popes* They can

can brag off, such as were *Gregory the IVth*, See Their
& *Leo the IVth*, *Nicholas*, *Hadrianus the IIId*. several
& who not? Did not they all com up For- lives,
sworne, & Cursed as much as He? All stayned past.
with the breach of Covenant made by *Hadrian the 1st*, with *Charles the great*, and
labouring under the paine of that Curse,
which he, & the Synod of *Roma* had loaded
upon their backs? So as to sit perjured in
the *Apostolik* chayr, was then no news.
Howbeit *Formosus* sat in *Pontificalibus* a
good space of time, & crowned 3 Empe-
rours; whereof the first was *Wido* a brisk
man, tho otherwise a pittifull Earle of *Spole-
tum*, and the *Popes Liegeman*.

A. D. 892. Earle *Wido* crowned Im-
perour the VIth,

And to him he added *Lambert* a child,
that *Wido's* son.

A. D. 893. *Lambertus* His son. Impe-
rour the VIth, also

A. D. 896. *Arnulphus* also Imp. the VIth.

But these envied by other *Italian* Earles
were only Emperours of *Roma*, in Their
owne town, & County; and being not able
to defend Their Patroon the Pope, from ma-
litious detractions; *Arnolphus* was sent for
to be Emperour. Who comming to *Roma*
in the last year of Pope *Formosus*, he had
the honour also to be crowned Emperour
by His Holy hands, immediatly before they
were put into the coffin.

A. D. 896. *Bonifacius* the VIth, Pope
the XIXth,

N. 19. *Formosus* having crowned 3 Em-
perours

Plat. in *persuads* all living together, it was full time
vita ejus. for him to dye; having no other way to rid
himselfe out of that envy, which unto

Bzovius
ad an.
896.

himselfe he had created thereby. But he
being dead, *Bonifacius the VIth*, was crea-
red Pope, and lived 26 dayes, and did no-
thing (saith *Platina*.) And no wonder, for
say others, all that whole time, the city
was in uproar, fighting betweene *Arnul-
phus*, & *Wido*, who should be Emperour.
And well it might. For Pope *Formosus* was
an Holy man! and his *hands* were holy!
And there was a law extant made by Pope
Nicholas, saying, *curst be he who ever
shall dare to disobey, the Popes commands!*

See His
life.

Now *Wido* being crowned Emperour, all
men were commanded to obey him as such.
And he stil living, being undeprived,
Arnulphus was also crowned by Papal
hands, and all men were commanded to obey
Him. So as *both these Emperours* were to be
obeyed, and *curst was he*, who did not
both of them obey. Yea, but they agreed
not within Themselves, commanding con-
trary things, one commanded saying, *kill*,
& the Other commanded saying, *save alive*.
And now what shall the subjects do in this
case? Nay, there in must I leave you to Pope
Nicholas, to be resolved, and unto all

Ad an.
eund:
896.

those, who mainteine the *infallibility* of
the Pope's Holiness! But whereas *Bzovius* in
his annals alleges, that Pope *Bonifacius*,
was a *jacinorous man*, I fear me he is guilty
of slander. For as the case stood, what
could the man do better then to *sleepe out* his
whole

whole time of *Popedome*, without *thin-king*, *saying*, or *doing*: For otherwise was there no way to avoid the *Curse of Pope Nicholas*!

A. D. 897, Stephen the VIth. the XXth. Pope.

N. 20. The innocent *Bonifacius* awaking out of sleepe dyed, & *Stephen the VIth*, cam up. Who no sooner sett in the Papal Throne, but dead *Formosus* was cited before him: and was brought in nolens volens in his pontificalibus, and being much reviled, & scorned at, by *Pope Stephen*, unto all which he answered *not*. Finally he was disrobed, & deprived of the *Papacy*, and *three fingers* being cutt off from his right hand, where with he had used to bless, were thrown into the river *Tyber* (to convert that whole streame into holy water,) and his body wrapt up in a lay mans drefs, was buryed in grave amongst the lay people. And lastly all people by him ordained, were deprived of Holy orders, & constreined to take orders anew. These things considered: Now be it so, as *Pope Nicholas* hath decreed, that it is, [*That the Decrees of the President of the Apostolikal See, are so infallibly Holy, as that all the Contemners thereof, are deservedly to be accursed.*] Then was *Formosus* an *Holy man*, and all *His Decrees* were *Holy*. And if so; in what an accursed state then was *Pope Stephen*, and that whole *Council* by him called together, who did unanimously doe such horrible despights; both to that *Holy man*, & all *His Decrees*! And yet too,

Plat in
vit: ejus.
Bzov. ad
an. 897.
ex Baro-
nio. Mar-
tin: Pol:
Chron.

How could that be? Seeing that this *Stephen the VIth*, was lawfully elected, & consecrated, and crowned *Pope*, and thereby became an *Holy man*; and all his deeds were done sitting in *Holy Council*! For His Decrees also were *infallible*, & *Holy*, and not to be despised! Now these things, thus directly clashing in each others faces, can never possibly be reconciled, so as to be on each hand well done. And if either party was prophane, or did prophane things at such rates as are said to be done; as a *Pope*, & *Council* cursing, & condemning a *Pope & Council*, & *Their Decrees*. Then where lyes the *infallibility* of the *Papal Chayr*? And it is true, that were it so, as is pretended by the *Popish Church*: That They are the only *true Church* of God on earth, and that God is infallibly with Them, as *He has promised*: so as they can not erre, (as They pretend) being rightly constituted. Then would God have infallibly guided by his providence, that such kind of *contrary Decreeing, & Actions* should never have com to pass. But that, seeing such things have happened, & that diverse times in that Church; it is rather an infallible token; that, that pretended Church, is a people *not of God, but forsaken by Him*, as such who have *schismatically rent* Themselves from the *Congregation of his true Church*, which he hath *promised to be all-ways with, unto the worlds end*; and have *played the whore* from the wayes of God, and are therefore cast off, as by such tokens
afore

Mat.
28: 20.

Id.
Mat.
28: 20.

afore said it does appear. Now in excuse of Baronius; these things, the learned men of that Church cannot deny the mater of fact. But They do generally exclaime against Pope Stephen, for a villainous wretch. Which yet cannot ease Them, no more then one drop of water, could do the heat of the Richmans tongue, in Hell fire. But the truth is, Pope Stephen was in the right of it: For such a perjured wretch, as Formosus had been, whomade the Apostolik See to stinke with great abomination: Therefore He, & His Council, did all things singularly well, in all that they did unto Him; excepting that they *stept* where They did, & went no farther. For by the same reason, ought They to have done the like by Pope Martin the 11th, who absolved Formosus of his oaths, & curses, & occasioned him to be brought in Pope. And then ought They also to have dug up Pope Nicholas for bringing up that unhappy doctrine, that exposed Their Church into such a shame. And then should They have dug up, who not? Their Whole Church from Hadrian the 1st. Onwards, being all guilty of as great or worse mischiefe & sins: But alas, this hopefull Pope, was too good, to live long, who had made more reformation in one year, then twenty Popes before him, had done in an hundred years. But I ages mine Authour, after 13 moneths reigae, he who had entered like a thiefe dyed with an halter, being strangled, in Prison.

Luk.
16: 24.

Baronii
Annales.
in vit.
Steph.
and Bzo:
ad an.
900. But
Plat. sooner.

A. D. 892. Romanus Pope XXth,
N. 21. After Him was set up Pope Romanus.

Plat. in
vit Rom.
& Bzov.
ad an.
899.

manus. In or about whose time dyed the Emperour *Arnulphus*, & soone after him his competitor *Wido*. And then was the youth *Lambert* the only surviving crowned Emperour. *Romanus* was no sooner Pope, but he abrogated, & pronounced wicked, all the *Acts*, & *Decrees* of his Predecessor *Stephen*. And had he not made hast, he had missed his marke; for in a few moneths after, he dyed. And then

A. D. 899. Theodorus the IId, Pope XXIIth.

N. 22. Followed; who made hast to reestablish all the *Acts*, & *Decrees* of *Formosus*.

A. D. 899. Lodowik the IIId, also Emperour the VIth,

And at end of 20 dayes, he also dyed.

Plat. in
vita. &
Bzov. ad
an. 899. About this time *Berengarius* Duke of some part of *Lumbardy* descended from the ancient Kings of *Lumbardy* stood in for the *an. 899. Empire*: Whom *Lodowik* son of *Boson* opposed: And these fighting, *Lodowik* was victor. Where upon thinking himselfe the best man in *Italy*, came to *Roma*, & by some of these short lived *Popes* was crowned Emperour, *Lambertus* being still living. After this man

A. D. 900. John the Xth, Pope XXIIIth.

N. 23. Succeeded, who going about to rescind the acts of *Stephen*, was by the citizens resisted. Wherefore calling a Con-

Martini
Pol. Chr. vention of *Bishops* at *Ravenna* he both repro- bated the *Acts* of Pope *Stephen*, & confirmed those of Pope *Formosus*. In his dayes

Beren-

Berengarius dukè of Forojulium having vanquished & destroyed Lodowik son of Isoson, cam to Roma & forced Pope John to crown him also Emperour of Roma, Lambertus yet living. For Wido Arnulph, Lodowik & Berengar being all contemporary with Lambert, were but one reigne.

Bzov. ad
an. 904:

A. D. 904. Berengarius the 1st. Emperour the VIIth,

But after wards Pope John calling a Synod of Bishops, abrogated his own act of the Coronation of Berengarius, & declared Lambertus alone to be Emperour. And soon after dyed. Whom

A. D. 904. Benedict. the IVth, Pope the XXIVth,

N. 24. Followed; who was so far blessed; in that he reigned three years peaceably. But saith mine Authour (whereas formerly without riches, &

amidst many persecutions, & enemies; the Reputation of the Papacy had flourished. But since the Church grown rich; She waxed wanton: And has introduced such

excess of sinfull luxury, & all manner of wickedness, wherewith the holy Seat of St Peter, hath also been possessed: as no power of Princes then exercising authority, was ever able to restrain. And therefore it boded monstrous, & most ominous dangers at hand)

Plat: in vit: Benedicti: Pontificium deus sine ullis opibus primo quidem auctum est, inter tot hostes & obdinatorum persecutores christiani nominis. Mox vero ubi cum ipsis opibus lascivire cepit Ecclesia Dei; versis ejus cultoribus a severitate ad lasciviam, peperit vobis, tanta licentia peccandi, nullo principe flagitia hominum tum coercente, hæc monstra, hæc portenta. A quibus ambitione, & largitione sanctissima Petri sedes occupata est, potius quam possessa.

The truth is, the *Roman Church* never thought her selfe well, until She had brought down the *Emperour* to be a meaner or weaker man then the *Pope*. And this being at last by wiles effected: See unto what an excessive state of most monstrous wickedness, the want of the *Imperiall authority* to bear sway, hath brought Them! And into what disorders for want of a *potent Emperour*, They are fallen! In these dayes the *Polonians*, who but thinly before, began now more generally to become *Papish Christians*.

Bzov. ad
an. 906.

A. D. 907. Leo the Vth, the XXVth, Pope.

N. 25. *Benedict* with little noise having slept out his reigne, *Leo the Vth*, ascended the throne. Who also proving a drowzy Prince, left the manage of his affaires unto a briske *Chaplain*: who in *forty dayes space* having gotten a sufficient interesse in the people, attained to shut up his master *Pope Leo* in prison, and himselfe to be crowned *Pope*.

Martini
Chron. &
Plat. de-
vit.

A. D. 907. Christophorus Pope the XXVIth.

N. 26. Was from the dunghill advanced unto the triple crowne, & enjoy'd it 7 moneths. In these dayes dwelt in *Roma* a famous harlott called *Theodora*, who, as her trade was in that age of great estimation, so was her selfe in as great *Reputation*, & had as mighty an interest: as had any person in *Roma*, the *Pope* only excepted. This woman among other children had a daughter

ter called *Marozia* bred up to her owne trade of *Harlotry*. And amongst the principal of her gallants, was one *Sergius* a Church man, who (as is said by the *Roman* Authours) had issue by her, a son called *John*, and by her daughter *Marozia*, another son also called *John*: both which, in proceſs of time became *Popes*. But *Marozia* was after marryed unto the *Marques* of *Tuſcia*. Now ſo it was, that this *Theodora* having alſo familiarity with his holineſs *Pope Chriſtopher*, found meanes to betray the caſtle of *St. Angelo* into the hands of *Adelpertus* *Marques* of *Tuſcia*, who was alſo her paramour, & whoſe ſon marryed her daughter *Marozia*: And with theſe, *Sergius* the Church man being alſo of the conſpiracy; *Pope Chriſtopher* was taken priſoner, & being ſhorne a monke, was thruſt into a monaſtery. And it ſeemes, being in poſſeſſion of the palace, *Sergius* was as aptly elected *Pope*. *Leo the Vth*, being dead in priſon for griefe, that he was ſo ſupplanted.

A. D. 908. *Sergius* the III., *Pope* XXVIIth,

N. 27. Being confirmed *Pope*, vexed *Chriſtopher* with ſevere bonds, & imprifonment. And cauſing the body of *Pope Formoſus* once more to be dug up, he beheaded him, & threw his holy body into the river *Tyber*: where taken up by fiſhermen, it was brought into the Church of *St. Peter*, where the Image in the Church did reverence thereto, by an obeſſance, or lowly reverence. Which thing being done

Platin.
de vitis Jo.
XI. & Jo.
XII. Mar-
tini: Chr.
Baroni
An.

Bzov. ad.
an. 908.

Marti.
Poloui
Chron.
pla. in vi-
ta Ser.
Bzo. ad
an. 908.
& ad an.
897.

This was undoubtedly a miracle with a witness, if it were true For many things seeme by cheats & fallacies, what they are not. But this is certaine, that it was a *very ridiculous miracle*, as such like, whereof the scriptures know nothing: being also in favour of a man notoriously prophane, & wicked.

in the sight of *Many People*, *Pope Sergius* also became reconciled unto *Formosus*, and confessed his error. It shall

seem *Lotharius* at that time King of *France*, had kindness both for *Formosus*, & *Sergius*; & was more cause of the reconciliation, then was the miracle. But it appeares that in that ignorant age, so besotted with *image worship*: diabolik delusions did easily beguile the phancies of the vulgar. The Devil who could *heal the sick*, and cure the *blind & lame*, (as in the life of *Pope Greg. the IVth*, & *John the IXth*, does appear) and doe diverse strange miracles, might be permitted to move the *Images*, or by a *secret art* it might be done. But however it was, it may be justly reputed an argument of *dotage*, & *sottishness*, that wisemen did believe such a miracle, or put it upon record for a truth; that carries with it neither sense, nor shew nor savour of a *religious miracle*; but scrapes kindred rather with the *hocus pocus* triks, which *Inglers* commonly practise at faires & marketts. After *Sergius*

A. D. 910. *Anastatius the III^d Pope the XXVIIIth,*

Plat.
de vit.
rius.

N. 28. Reigned: of whom is said no hurt that he did, and as little good that he was Authour of. Only he eat & dranke & dyed, after a short reigne. In his time the Empe-

ror

your *Lambert* was killed as he was following his game in hunting. After whose death *Bzov. ad*
Berengarius of *Forojulium*, & *Adelbert* of *an. 910.*
Tuscia were chiefe lords of *Italy*. Then after
Anastatus.

A D. 912. Lando: the XXIXth, Pope.

N. 29. Succeeded. Of whom the chiefe remembrance is, that he was sett up by the
 harlott *Theodora*, and *Adelbert* of *Tuscia* *Bzov. ad*
 her principal Gallant. And in favour of her, *an. 912.*
Lando advanced her bastard son, that she *Mart &c*
 had by *Pope Sergius*, to be first Bishp of *Platina.*
Bononia, and thence Archbishp of *Raven-*
na. Which things being done, dyed *Lando*;
 to make way for

A. D. 912. John the XIth. Pope the
 XXXth,

N. 30. From Archbishp, to be Pope
 of *Roma*; by the same power as introduced
 him to be a Bishp. This *Pope John* app- *Plat.*
 ving him selfe a better souldier then Church. *de vit.*
 man, twice beat the *Sarragenes* in vading *ejus.*
Italy with great slaughters.

A. Dom. 915. Berengarius the II^d, Imp.
 the VIIIth,

In which warrs *Berengarius* the II^d, being *Bzov. ad*
 well ayding, was crowned Emperour by *an. 917,*
Pope John in the year 915. This Pope sent *918.*
 messengers into *Spain* unto one *Sisenandus* a
 Bishp there to be pray'd for, at the grave
 of *St. James* of *Compostella*; that God
 would be propitious to him both in life &
 death. It shall seeme this unlearned Pope,
 was more superstitious then proud or pro-
 phane. He could not confide (it appear's)

& Ifd. ad
an. 911.

Plat.
in vit.
Johan.
Pap.

Martin.
Poloni:
Chron. &
Bzov. ad
an. 918.

in his own faith or holiness; and surely he had as little reason to put confidence in dust & stones. But greater matters were brought home to him soone after. For the *relics of St. Peters beard*, did great miracles, to all sorts of people. It matter'd not how they knew it, to be really his beard, it was enough that credulous people believed it, right or wrong. And were it a lye, it was the liklyer to do the worke, for that the *Romish* miracles cam all from the *Father of lyes*: And as for *St. Peters beard*, that never wrought miracle while he was alive, nor three hundred years after his death, while men lived who had sure faith to be healed; it could never do cures 800 years after his buryall, unto such men, as had more faith in fond excrements, then in *Christ*, the living lord. But had it been true as was related, why then did not this *Apostolik* beard preserve *Italy* from the horrid invasions of the *Huns*, in those dayes? For *Adelpert* father in law to the *Pope* being neglected in those honours, he thought due to *Him*, in expelling the *Sarrazens*, had invited these *Hunns* into *Italy*, who made great slaughters, & wast, in most parts, & that once & againe. For this deed *Adelpert* was caught, & beheaded, by the *Romans*. And for revenge of his death, *Wido* his son Marques of *Tuscia*, by meanes of *Marozia* his wife, base siller to the *Pope*, surprized the Palace at *Lateran*, & the *Pope John* therein; and having cast him into prison, smothered him with pillowes.

A. D. 918. Leo the VIth, XXXIth.
Pope,

N. 31. *John* being dead : *Marozia* &
Wido by force sett up *John the XIIth.* the
baltard son of *Marozia* by *Pope Sergius*, and
baltard Brother unto *Pope John*. But the Ro-
mans not brooking this, chose *Leo the VIth.* Plat.
in vit.
ejus.
& did put by that *John*. However this *Leo*
not living but little about 7 moneths dyed.
And then

A. D. 919. Stephen the VIIth, Pope
the XXXIIth,

N. 32. Was chosen in place of *Leo*, who
reigning quietly about a year or two : with
out doing much evill, and doing as little
good, gave up the Ghost. Bzov. ad
an. 931.

A. D. 930. Berengarius the III^d, Emp.
the IXth.

In this mans reigne *Berengarius the III^d,*
was crowned Emperour ; being sisters son to *Ild. Bzo;*
Berengar the II^d. And then the Marques *ad an.*
Wido & *Marozia* procured the baltard to be 931:
chosen

A. D. 931. John the XIIth, Pope the
XXXIIIth,

N. 33. Who being crowned Pope, *Marozia*
the *Harlott* his mother, ruled the city, and
Wido her husband being dead, She called
Hugh her husbands brother to *Roma*, and
married him. At this time a fountaine in
Genoa ran bloud in stead of water. And in
Roma *Adelbert* son of *Marozia*, by her first
husband, stirred up the *Romans* against his
Unkle

Bzovius.
ad an.
931. &
Plat. in
vit. ejus.

Unkle *Hugh*, & having got the command of the city, imprisoned *Pope Iohn*, who governed as *Pope*. the residue of his time in prison; until at end of four years he also dyed. And then

A. D. 936. *Leo* the VIIth, *Pope* the XXXIVth,

Plat.
in vit.
ejus.

N. 34. Was chosen: of whom it is written, that there was such a *Pope*, and that is all. After him

A. D. 940. *Stephen* the VIIIth, *Pope* the XXXVth,

Plat.
in vit.

N. 35. Ascended: a german borne, who was so troubled with continual seditions, that all he could say or do, was scarce enough to keepe him a live, his face being so disfigured, with blowes, that the man was ashamed to be seene in publike. Then next

A. D. 943. *Martinus* the II^d, *Pope* the XXXVIth,

Plat.
in vit.

N. 36. Was chosen: in whose time *Berengarius* the IVth, reigned in *Italy*. Also *Lotharius* son of *Hugh*, but neither of them gained the *Imperial* crowne. *Pope Martin's* main care was to hold his revenues in peace, and so he did, during his short reigne, & dyed. And then

A. D. 946. *Agapetus* the II^d, *Pope* the XXXVIIth,

Plat.
in vit.

N. 37. Cam up: who reigned 9 years, between whom & *Berengarius* the IVth, who wrote him selfe *Emperour*, was no good greeting. He sent for *Otto King* of *Germany* to quel the pride of *Berengarius*, who came

came into *Italy*, and having reduced *Berengarius* to rights, peaceably departed. But *Agapetus* reigning quietly dyed so. But then

A. D. 955. John the XIIIth, Pope the XXXVIIIth.

N. 38. Was elected. His proper name was *Octavianus* other wise called *John* the XIIIth, a young man of 18 years of age, son of *Alberik* then governour of *Roma*, who no sooner was chosen; but immediatly he applyed him selfe unto all manner of debauchery, so farre as he could spare time from hunting, which was a sport unto which he was greatly addicted: These things going on for some years, until Pope *John* being vexed with the oppressions of *Berengarius*, & his son *Adlebert*, sent into *Germany* to invite King *Otto* into *Italy*, with promise upon termes to give Him the Empyre. In answer to which invitation *Otto* appeared with his army, & having subdued *Berengarius*, came to *Roma*, and was crowned Emperour by Pope *John* in 962.

Bzov. ad
an. 955.
Plat. de
vita ejus.

A. D. 962. *Otto* the II^d. Emp. the Xth,

But on the next year the Pope inveagled by *Adelpert*, brake covenant with the new Emperour. Of which thing the Emperour having notice by two Cardinals, the Pope cut of the nose of one, & the hand of the other. But *Otto* comming backe to *Roma*, friendly admonished His Holyness to forbear his prophane course of life; and that not taking, he threatened him. But *John* fled

Bzov. ad
an. 962,
963.

fled out of *Roma*, was accused by the whole Clergy & People of *Roma*, of many notable crimes, as for ordaining a Deakon in a stable; for murdering his Ghostly father by putting out his eyes; and for murdering a Cardinal by gelding of him; for drinking wine to the love of the Devil; for calling upon *Iupiter* & *Venus*, & the Devil to helpe him at dice; as also for adultery & incest, & many other crimes, most of which were proved by many witnesses, (tho hardly by 70 witnesses according to the Decree of *Leo the IVth*,) whereupon the Emperour calling a Synode, Pope *John* was deprived, & *Leo the VIIth*, was chosen Pope. But after this, Pope *John* by bribery obtained to make so great friends, that he drove *Otto* out of *Roma*, & calling another Synode, expelled the new Pope *Leo*, with a Curse imposed, in case he ever more tooke upon him the title of Pope. But *John* returning to *Roma*, returned also unto all his former courses of debauchery, and soon after being caught in bed with a mans wife, was so wounded by the womans husband, that in the space of 8 dayes he dyed, without any tokens of repentance.

isd. ad an.
964.

A. D. 964. *Benedictus* the Vth, Pope the XXXIXth,

N. 39. Was choien Pope; and held some six moneths, until *Otto* the Emperour arrived at *Roma*, & wasting the countrey with fire & sword, entred the city, & taking prisoner, the new Pope, he made all the *Romans* to swear fealty to him,

him, as Their Emperour; & to receive Pope Leo; & to stand to all what lawes he imposed upon Them. And returning into Germany, he carried away *Benedict* captive, who dyed in Germany of Griefe. And after that

A. D. 965. Leo the VIIIth, Pope the XLth.

N. 40. Enjoyed the throne. Who ordained that *a no more Pope should be chosen without Imperiall consent*. This was done in a Synode, with a curse impoted on the transgressors. For when the Emperour had left it to the Clergy, & people, to choose according to Their custome, and that at Their own instance; and when They had chosen Leo of Themselves, and the Emperour had approved Their choise: Yet They were not contented, but changed Their minds & chose another. Wherefore the Emperour being crowned, and They rebelling, He layd this imposition upon Them, to tye Them unto This; [*not to choose without him,*] & They submitted, & bound Themselves by an Oath. And Leo being confirmed, ratified this agreement by Decree. But being disliked of the Romans, he reigned but a little, and dyed. Then

A. D. 965. John the XIVth, Pope the XLIth,

N. 41. Was chosen with Imperial consent. Who within one year was surpris'd, & taken prisoner & carryed captive to Campanum. But the Emperour Ottho coming to Roma, severely punished all the

a Gratian.
Dist. 63.
in Syno-
do.

Plat. in
vit. Leo-
nis.

Platina. offenders, and restored *John* into place.
 de vita And with the fathers consent, *Otto* the
 Joh. son, in his fathers life time, was crowned
Emperour by *Pope John*. In this mans time,
Poland becam wholly *Christian*, and the
 Church there, was filled with *Archbishops*,
 & *Bishops*. This *Emperour* was a great in-
 strument of God to awaken the Church of
Roma, out of Their sinfull abominations,
 but They would not hear him; nor doe
 Bzov. ad an. 965. They speak wel of him to this day, but
 charge him with injustice, & setting up
 a *pseudo Pope*. Now it may be remembred,
 in what distress they were brought by reason
 of the *Lombards*, and the *Greeke Emperour*
 relieved Them not, at what time *Charles*
the Great becam Their Saviour, and volun-
 tarily, They offered him by a Decree, &
 an Oath; that he, & his heirs should have
 Martini the perpetual power of nomination of the
 Poloni. *Pope*. Now true it is, that this thing was
 Chron. in vit. Hadr. the right of the *Greeke Emperour*, which They
 gave away to the *French Kings*, and was
 not Their's to give. And hence it prospered
 not to the one, nor the other. But the
 Popes grudging at what They had given,
 layd wait continually to rob the *Successors* of
 Charles, of that gift: And this in time
 They compassed to accomplish and becam
 the ruine of the family of that *Charles* Their
 Advancer. But what was got by this? Loe!
 as the *Popes* had brought low the *Emperours*,
 so God made like *Emperours* like *Popes*: Such
 as Their own writers were ashamed to
 name without a indignation; Such as
 would

q Baronii
 An: in
 vita. Bo-
 nifac. &
 Stephan.
 7^{mi},
 Bzov. ad
 an 912.
 Num. V,

would have better becom'd a playhouse, then
St. Peters chayr. And these *Miscreants* (as
Their own authours stile Them) and *men*
contaminated with

filthines from

Their youth (as

Platina spake of

John the XIIIth.) had made Themselves a
prey to the *Sarragenes*, to the *Hunns*, and
to every *Count of Italy* that had the confi-
dence to throw dirt in Their faces. And the
ground worke of all this, was the Breach of
Covenant with Their Patron *Charles the*
Great, & his *Succeffors*, made by *Pope*
Hadrian. and the *Curse* of that *Hadrian* lay
hard upon Them. Hence God had plainly
forsaken Them, & had given Them up to

curse, & *banne one Another*: * One *Pope*,
& *Council* cursing, & condemning: Another
Pope, & *Council* cursing & condemning
that: And a *Fourth*, the *Third*. And now
let Them speake. Were these things of God?
And were these, the only *true Church* of
God, of all *Christendome*? And were these
actings the *markes* of a true Church? They
who never thought Themselves great
enough, until They becam able to *give law*
to *Emperours & Kings*; yet when They had
attained to compals that *forbidden fruit*: illos.

Then Loe, God made Them a *burden* to
Themselves; and *One*, unto *Another*: The
Pope unto the *Cardinals*; & They unto the
Pope; & both so unto the city: and all so
unto *whole Christendome*. In so much as
being all of Them aweary *One*, of the *Other*

Homines sine ab adolescentia omnibus
probris ac turpitudine contaminati. q Plat.
in vita Johan. & aliis locis plurimis.

* Steph.
Pap.
contr.
Form.
Rom.
Theod. &
Johan.
Contr.
Step.
Sergi.
Pap.
Contr.

Judg. 9:
7, 8, 9,
10, &c.
unto 19.
20.

at

Bzovius at this rate, at length, all of Them agreed
ad an. to beg helpe of *Otto* King of *Germany*. And
962. N. 1. he came, and as it shall seeme, he cam in

the name of God, & did all things justly,
religiously & well: And yet when 'twas
done, They could not be contented, 'til
having created *Otto* Their Emperour, They
ad. 963. had given him both power, & a just cause
N. 1. to chastise Them. Who there upon by the
with Plat. just hand of God, reduced Them under an
in vit. Oath of allegiance, and under a strict obli-
Leon: 8vi. gation, to choose no more *Popes*, without
Imperial consent. And tho the *Papish* writ-
ters, will not acknowledge any great good
that They did; yet it shal seem that these
two last *Popes*, *Leo*, & *Iohn*; had lesse of
harne in Them, then any two of the 40
last, who went before Them. For some
by excessive pride of Heart, such as the *Had-
rian's*, *Leo's*, *Nicholas*, *Gregory*, & Others;
and others by as excessive luxury, & effe-
minacy such as were *Ioanna*, & the *Iohn's*,
Lando, *Sergius*, *Christopher*, and a whole
rolle of such, of whom nothing is recorded,
but that they did eat & drinke, & sleepe &
rise up to play, & so dyed: Had exceedingly
drawne downe the wrath of God upon the
whole Church. But of these two only, have
we nothing, either of Their Pride, & in-
solency against their master the Emperour;
or of Their luxury & wantonness, as to any
eminent mater of excess.

A. D. 972. *Benedictus* the VIth. Pope
the XLII^d,

N. 42. Next was chosen *Benedictus*

the VIth, with imperial consent. Who as it shall seeme was for that reason taken of one *Cynthia* a potent Citizen of *Roma*, and being cast into *Hadrian's* towr was there either strangled or famished to death.

Plat.
de vit.
ejus.

A. D. 973. Ottho the III^d, Imper.
the XIth,

At this time *Otto* the II^d, being dead his son *Otto* the III^d, became Emperour.

A. D. 974. Donus the II^d. Pope the XLIII^d,

N. 43. After *Benedictus*, *Donus* the II^d, was chosen Pope, who held but a few moneths & dyed. And then

A. D. 974. Bonifacius the VIIth, Pope the XLIVth,

N. 44. Who was that *Cynthia* who had slaine *Benedict*, and being crept into orders, & first made a *Cardinal*; made Himselfe to be created Pope, by the name of *Bonifacius* the VIIth. But the *Romans* not brooking what was done, rose up against him. Where upon he husbanding his opportunity to his best advantage, sold, & carryed away the treasures of the Church with him unto *Constantinople*. From whence making friends by *bribery*; at his leisure returned. Whom *Iohn* the *Cardinal Deacon* resisted. But this *Iohn* by the friends of *Bonifacius* being Overpowred, was surprized, & lost his eyes. However *Bonifacius* enjoyed but a little while, & perished.

Plat.
in vita.
corum.

A. D. 975. Benedictus the VIIth, Pope the XLVth,

N. 45. Then enjoyed *Benedictus* the VIIth.

Plat.
in vit.
ejus.

In whose time came the Emperour *Otto* into *Italy* to expel the *Greekes* out of *Calabria*. And afterwards dyed in *Roma*; and *Otto* the IVth, his son was chosen Emperour, the *Germans* over powring; and at length the *Pope* also consenting, he was crowned at *Roma*.

A. D. 981. *Otto* the IVth, Emperour the XIIth.

A. D. 984. *John* the XVth, *Pope* the XLVIth,

N. 46. After the quiet reigne of *Benedict*, came up *Iohn* the XVth, chosen with *Imperiall* consent: But in a few moneths space he was surprized by the power of *Ferrucius* the father of *Pope Bonifacius*, whom

Plat. in this *Iohn* had with stood, and was cast into vit. ejus. *Hadrians* towr, and kept close prisoner, untill what by flinke, hunger, & grieve of mind he dyed ere he could be rescued.

A. D. 985. *John* the XVIth, *Pope* the XLVIIth,

Plat.
in vit.
ejus.

N. 47. Then was chosen *Iohn* the XVIth, who quickly discovered his gross covetousness; in bestowing all places of proffit in the Church, upon

Unde merito ab ipsis Clericis odio habitus est, maxime vero quod divina humanaque omnia cognatis & affinibus suis elargiebatur, post habito Dei honore, & Romanæ sedis, dignitate; quem certe errorem ita posteris tradidit ut ad nostram quoque ætatem pervenerit. Quæ quidem consuetudine nil certe dici perniciotius potest, cum non ob religionem, & Dei cultum appetere Pontificatum nostri sacerdotes videantur; sed ut fratrum vel Nepotum, vel familiarum ingluviem & avantiam explicant,

his kindred. By reason whereof he became odious unto all the Churchmen: who, as it shall seeme, saw Themselfes disappointed of Their expectations,

tions, and therefore only hated him. For otherwise it shall seeme, They lik't wel of his vice. For that *since this man*, mine Author sayes, *his practice* became a general custome even unto his time. In so much as generally men desired the *Papacy*; not for *Religious* or for *God's sake*, but to satiate the greedy appetites of Their *Kindred Nephews* (or *Sons*) or *other familiars*. About this time it seems was erected at *Roma* a *Fraternity of Friers* purposely constituted to *pray for the dead*. Of which were severall *Bishops*, & a great number of *Priests*, who bound Themselves to say 40 *Masses* for the *Soul* of every deceased brother, in order, that his infirmities may not be reckoned for sins &c. with a *Curse of Anathema* imposed on every brother, who shal neglect this duty; and to be certainly seperated from the Kingdom of God. Dated *Febr. the 24. 984.* It may be justly questioned which of these *two practices* crept into the Church, did most mischief? That of bestowing Church preferments on *Kindred without merit*: Or this of *saying 40 Masses for the dead*? The first is branded for a certainly *most pernicious vice*. And doubtless it is so. But the second which seemes to bespeake *Charity*; yet still destroys *innumerable Souls*. For being since become also a general practice in the *Roman Church*: It strangely hoodwinks all *Roman Converts*, of all degrees, & qualities, with such masks of *ignorance*, & *superstition*, that trusting to these *Sayings of Masses*, They live for the most part carelessly, all Their life time

Abr.
Bzov. ad
an. 984.

T

recko-

- reckoning to be saved by these foolish Masses, which They meane to hire by some Legasie in Their last will, to be said for them, when They are dead. Whereas in truth, These Masses can doe the dead no more good, then a whoop & Hallo can do, to fetch the Richmans soul out of Hell, which God hath designed thither: there being no grounds of Holy practise, or Doctrines of Holy books that give any the smallest warrant for such assurance: But these practises are to be esteemed among those superstitious & Lying vanities of Men, who trust not in the Lord, & are therefore to be hated. And it is one of the judgments of God, upon an age contaminated with all sorts of wickedness, that God hath sent them strong delusions to believe Lyes, & that They may be damned, who take pleasure in unrighteousness. And this in an age wherein the Romans confess: men more fit to be reckoned among Thieves Highway men, Parricides, Traytors, Prophane murderers &c. attained to the highest step of Church preferment.
- Luc. 16: 24, 25, 26. Richmans soul out of Hell, which God hath designed thither: there being no grounds of Holy practise, or Doctrines of Holy books that give any the smallest warrant for such assurance: But these practises are to be esteemed among those superstitious & Lying vanities of Men, who trust not in the Lord, & are therefore to be hated. And it is one of the judgments of God, upon an age contaminated with all sorts of wickedness, that God hath sent them strong delusions to believe Lyes, & that They may be damned, who take pleasure in unrighteousness. And this in an age wherein the Romans confess: men more fit to be reckoned among Thieves Highway men, Parricides, Traytors, Prophane murderers &c. attained to the highest step of Church preferment.
- Psal. 31: 6. Men, who trust not in the Lord, & are therefore to be hated. And it is one of the judgments of God, upon an age contaminated with all sorts of wickedness, that God hath sent them strong delusions to believe Lyes, & that They may be damned, who take pleasure in unrighteousness. And this in an age wherein the Romans confess: men more fit to be reckoned among Thieves Highway men, Parricides, Traytors, Prophane murderers &c. attained to the highest step of Church preferment.
- 2 Thes. 2: 11, 12. sent them strong delusions to believe Lyes, & that They may be damned, who take pleasure in unrighteousness. And this in an age wherein the Romans confess: men more fit to be reckoned among Thieves Highway men, Parricides, Traytors, Prophane murderers &c. attained to the highest step of Church preferment.
- Bzov. ad an. 985. N. 1. attained to the highest step of Church preferment.

A. D. 985. John the XVIIth Pope the XLVIIIth.

Plat. in vit. ejus & Mart. Chr. N. 48. After John the XVIIth. followed John the XVIIIth. chosen with Imperial consent. Wherefore persecuted by Crescentius a mighty citizen of Roma, he fled into Hertruria for rescue, & sent to the Emperour for ayd. Which Crescentius fearing, invited home Pope John, with great submission. Who after that reigned many years peaceably

bly, without any maters of moment inter-
vening.

A. D. 996. John the XVIIIth, Pope
the XLIXth,

N. 49. This last *John* being dead in
peace, *Gregory the Vth*. was lawfully elected,
at the instance of the Emperour, being his
Kinsman. But afterwards *Crescentius* being
of mighty power in *Roma*, raised sedition
against this *Gregory*. whereupon he fled.
And *John the XVIIIth*, a learned man, &
rich, was chosen by all the people in his
place. But he enjoyed not long. For on the
same year, the Emperour *Otto* invading
Italy with a strong army, got into *Roma* by
treachery, and *Crescentius* and Pope *John*
delivered up themselves into his power.
But *Crescentius* greatly wounded, the Pope
first lost *His eyes*, & then *His life*; after he
had reigned ten moneths. And *Crescentius*
was beheaded.

Plat. in
vit. ejus

Bzov. ad
an. 996.

A. D. 999. Gregorius the Vth, Pope
the Lth,

N. 50. *Gregorius the Vth*. enjoyed *John*
being flaine. In whose time it was first con-
trived, that the Empire should be transla-
ted from the *Italians* into *Germany*. And
the Choise to be made by three *Spiritual*, &
four *secular* Princes. Which were 1st, the
Archbishop of Mentz, 2^{ly}, the *Archbishop*
of *Colen*, 3^{ly}, the *Archbishop of Triers*:
4^{ly}, the *Marques of Brandenburg*, 5^{ly}, the
Count Palatine of Rhine, 6^{ly}, the *Duke of*
Saxony, & 7^{ly}, the *King of Bohemia*. This
contrivance was at this time made by *Otto*

* the Emperour, & Pope Gregory, & establiſhed at *Roma* by Decree: But was not ratiſyed in *Germany* until the year 1002. By this Pope, *Otto* received Imperial Coronation

A. D. 999. Sylveſter the II^d. Liſt, Pope.

Plat. de
vit. ejus.
Martin &
Gobel.

N. 51. Gregory having lived up to his laſt hour, Sylveſter the II^d. aſcended the throne: A man who had made a pact with the Devil, by whoſe meanes he becam firſt *Archbiſhop of Rhemes*, & then of *Ravenna*, and from thence aſcended to be crowned Pope of *Roma*. But deſiring to know of the Devil how long he ſhould live: it was answered, that could he keepe from *Ieruſalem*, he might live long. Now it happened that after the 4th. year of his Papacy, having read Maſs in a certaine Church in *Roma*, he underſtood when he had done, that the Church was called *Holy Croſs in Ieruſalem*. Whereupon the Pope perceiving that his time was at hand to dye: he was affrighted at it, & confeſſing the whole mater, repented of it, & dyed poenitent. Now he had ordered, that his body layd in a charriot, the Horſes ſhould draw it whethet they would, of theyrown accord, and where the charriot ſtayed there he deſired to be buried. Which don as deſired, the horſes drew his body to the great Church at *Lateran*, where it was buried. Whence it was hoped by the *Papiſts*, that his repentance was effectual unto his ſalvation.

A. D.

A. D. 1002. Henricus the 1st, Empe-
rour the XIIIth,

In his time dyed *Otto* the Emperour,
& *Henry* Duke of *Bavaria* was by the Elec-
tors cholen to succeed Him. Of these dayes
Archbishop Abr. Bzovius, represents the
state of the Church as an iron age, where
in the religion

of *Their Holines-*
ses the Popes was
lost, the monaste-
rial discipline was
grown cold, &
throw such exam-
ples, the whole
commonalty of
the people; was

Annales Abr. Bzov: ad an: 1002. ex
Ditmar: & Glaber: lib: 2, c: 6, & Abb.
Florim: in Apologetico. Ferreum seculum
placuit aliquibus appellare annos subse-
quentes. Quandocunque enim defecit reli-
giositas Pontificum, & Marcescit districtio
regularis Abbatum simulque monasterialis
disciplinæ vigor tepescit; ac per illorum
Exempla Cætera plebs mandatorum Dei
peravaricatrix existit &c.

found spurning at Gods commands: As if
whole Mankind had been rushing into that
chaos of affaires as was at the creation; and
as if the time of *Antichrist* had then been
verily at hand. As most were generally of
opinion it was so.

A. D. 1003. John the XIXth, Pope
the LII^d,

N. 52. After *Silvester* reigned *Iohn the*
XIXth, in whose short reigne happened
many direfull prodigies of a *Comet*, & a Plat. in
fearfull *Earthquake*, that did much mis- vit. ejus
chiefe & such like. And after four moneths
dyed *Pope Iohn the XIXth*,

A. D. 1003. John the XXth, Pope
the LIII^d,

N. 53. Whom *Iohn the XXth*, succee- Plat. in
ded. Of whom it is remembred that he was vit. ejus.

a man much given to his ease. And that wearing out 5 years reigne at that rate, he dyed.

A. D. 109. Sergius the IVth, the LIVth, Pope.

N. 54. Then followed *Sergius the IVth*, of whom the Popish writers at length do speake somthing of good, as that he was pious & *Charitable*. I with They had been all so, for their own good And where They say good, I say *nothing contrary*; unless reason to the contrary shews it selfe. But alas (as usually it has allwayes been in this Sovereigne Papacy) He reigned not long; but as if too good for the place, God soone called him away: and perhaps for this default, that in the time that he enjoyed, he acknowledged not, the sin incumbent upon the throne whereon he sat, which he ought to have disclaimed. In his time, the *Normans* did valiantly expell the *Sarrazenes*, out of *Sicilia*.

Plat. in
vit ejus.

A. D. 1012. Gregory Antipope the LVth, And Benedictus the VIIIth, Pope the LVIth,

N. 55. After him followed contention. Some chose *Gregory*, and others *Benedict the VIIIth*, *Gregory* expelled *Benedict*. But he addressing himselfe unto the *Emperour Henry*. *Henry* cam to *Roma*, & caused *Benedictus the VIIIth*, to be crowned, and then *Benedict* crowned *Henry Emperour*. This *Pope* by hooke & by crook held long, and in the end dyed, and after his death was met by a certaine Bishop, *very solitary, sitting*

ting on a black horse, whom the Bishop knowing, demanded how he cam there, being dead. The Pope replying, told of much money hid, & shewed where it was, & prayed him it might be given to the poor: For that it had never done Him good, because given to charitable uses. And admonishing the bishop to becom a Monke he vanished. This is a Popish story. And argues (if there be truth in it) that this had beene an ill Pope, who had cheated the Church, or poor, or both: Or else that the Devil in his shape had made discovery of his faults. It is said also how he appeared to Pope John; and how he complained of his torments in another world. Some thing it's like there was in the case, that was true, but we are not to believe all we read of idle Popish Stories.

Plat. in
vit. ejus.

Bzov. ad
an. 1024.
N. 1.

A. D. 1024. John the XXth. Pope the LVIIth,

N. 56. Him succeeded his Cofin John the XXth. In whose time many men being put to death for rapines, he was accounted a bloody Pope. And thereupon was expelled, but rescued by the Emperour, he returned. And after 26. years reigne dyed.

Plat. de
vit. ejus.

A. D. 1027. Conradus the Ist, Emperour the XIVth,

In his first year dyed Henry the Emperour, and after some time was chosen Conradus the Ist, who came to Roma & was crowned of Pope John in 1027. In these dayes it pleased god in scoone & derision of Popish miracles wrought by relicts of Saints, to permit Jewes, & others, Sorcerers, & Conjurers,

Bzov. ad *jurers*, to goe about with their wicked arts
 an. 1027. doing miracles by *dead mens heads*, & other
 N. 2. *bones*, & selling them for *relicts of Saints*,
 many of which discovered for cheats, suf-
 fered by fire.

A. D. 1033. Benedictus the IXth. Pope
 the LVIIIth.

N. 57. And after *Iohn* dead followed
 the *Nephew* of both the last *Popes*, called
Benedictus the IXth, a boy of xij years of age,
 Plat. de who was advanced by apparent *Symony*,
 vit. and yet was carryed up to the throne by a
 Bzov. ad full content. Whence the *Roman writers*
 an. 1033. confess, that it cam to pass, that by *like*
people, alike Priest was chosen.

A. D. 1039. Henricus the II^d, Impe-
 rour the XVth,

In his 6th. year dyed *Conradus* the Em-
 perour; after whom was chosen his son
Henricus the II^d, Emperour.

A. D. 1044. Sylvester the III^d. Anti-
 pope the LIXth,

But *Benedict* the Pope wholly giving up
 himselfe unto all manner of Bebauchery,
 after eleven years reigne, was supplanted
 by *Sylvester* the III^d. Who also by money
 corrupting the people procured *Benedict* to
 be expelled, and himselfe chosen. But *Be-*
nedit again recovering, both reigned to-
 gether, *Benedict* in *Lateran*, & *Sylvester*
 in *St. Mary's*. But *Benedict* fearing to be ex-
 pelled, sold unto *Gregorius the VIth*, & de-
 throned himselfe.

A. D.

A. D. 1044. Gregorius the VIth, Antipope the LXth,

Then was Gregory (having purchased of *Bendiſt*) elected by the Church. And thus reigned all three together. But Gregory called a *wiſe man*, & a *godly Pope* that cam in by *Symony*, reigned 3 years with great applauſe, until *Henricus the Emperour* comming to *Roma*, called a *Synod*, and Gregory accused of *Symony*, was depoſed, and ſo were the other two Popes alſo.

Plat. &
Bzov. ad
an. 1046.
N. 2.

A. D. 1046. Clemens the II^d, Pope the LXIth.

N. 58. Then was Clemens the II^d. choſen, by whom the *Emperour* was crowned. And at what time it was once more decreed by the *whole Church*, and al men in place did ſwear to it: That no more Pope ſhould be choſen but with the *Imperiall conſent*. And yet ſoone after the *Emperour* gone, was this Clemens poyſoned as was thought by *Damaſus*. And then

Plat. in
vit. ejus.

A. D. 1048. Damafus the II^d, Pope the LXII^d,

N. 59. By force without farther election ſet up himſelfe. But fiſt *Bendiſt* who had beene afore deprived advanced againe, & held xi moneths againſt him. And then *Damaſus* the II^d, 23 dayes. And He dying, *Bendiſt* once more aſcended the throne.

Platin.
& Bzov.

A. D. 1049. Leo the IXth, Pope the LXIII^d,

N. 60. But the wiſer ſort ſending to *Henry the Emperour* for nomination of a new Pope: He ſent them *Leo the IXth*. Who in

Platin.
de vita
ejus
& Bzov,
ad an.
1049.

Bergom
sup. 12.

his journey to Roma as Pope Elea, in Pontifical habit, was met by the way, by *Hildebrand a Monke of Cluniak*, who being a wife, & learned man, yet one of those, who at Roma had sworne to the Decrees, to choose no Pope without the Emperour. This *Hildebrand* with much argumentation prevailed with *Leo* to put off his robes, & entering Roma as a private man, to stand unto the Election of the Church. And *Leo* whose proper name was *Bauno*, entering as *Bauno*, & not *Leo*, by persuation of *Hildebrand* was chosen by the Church. This *Leo* being now Pope, made *Hildebrand*, Cardinal Deakon, and Governour of St. Pauls Church, and as it were halfe Pope with himselfe. Whence followed, that by treachery of this Pope *Leo*, the Decree was abrogated, of the Imperial right of Election, and in desyance of the Oathes to the contrary, the Right of Election was given unto the Church, & people of Roma. This *Leo* called several Councils, & went actively & briskly to worke in reforming the Church: gave much almes to the poor, & lived temperarly & soberly, and yet used all these inferiour virtues, as steps unto the greater mischiefe. While first he did all he could to advance the Pope, above His master the Emperour, against all lawes of God, & Man: and 2ly, condemned the Doctrine of *Berengarius*, who was a man of great Learning, and of a long time had taught that the body of *Christ* was in the Sacrament only figuratively, & not really; and had been of long standing a man of much repu-

reputation for *His great learning, & good life, & manners*: Whom out of ignorance or proud superstition he wickedly condemned for an Heretik: And 3^{ly}, He unjustly & unadvisedly put himselfe into unlawful armes against the Norman prince in *Apulia*, which to his shame he was forced to acknowledge. But whether he perpetrated these wickednesses of himselfe, or by the pernicious council of others, it's hard censuring. But however he became the footstool unto that great Mystery of iniquity which shortly after followed. And yet during all his time, he kept peace with the Emperour, while he went about to dethrone him. Finally he dyed: And *blessing the people, and confessing his sins to St. Peter*, he devoutly commended himselfe into his hands the 13 Cal. of May 1054. Then

A. D. 1054. Victor the II^d, Pope the LXIVth,

N. 61. Was chosen with Imperial consent; who followed close after the steps of his predecessor *Leo*. Holding with the Emperour, & yet undermining to subject the Empire to the Papacy. This man called, a Council at *Florentia*, where he deprived many Bishops for *Symony, & Fornication*. For *Symony*, that is, for receiving *benefices of Laymen*: and for *Fornication*, which in plaine termes, was for *being married*. The Churchmen had been long ayming at these two things to compass Them. That no laymen should bestow any more spiritual promotions, and to forbid *Priests marriages*:

Plat.
in vit.
Johannis
XV.
Genebr.
P. 171.
175.
Volater:
P 22.
Bergo-
mens.
sup. 12.

Bzov: ad
an. 1054.
N. 6.

Plat, in
vit. ejus
Bergom.
sup. 12.
Gene-
brard.

Abb. But never before had gone so far towards it.
 Ursp. p. But about two years end, he dyed, poy-
 218. soned as was thought by a *Deakon in the Com-
 munion cup. About this mans time, it is re-
 ported by the Roman Authours, that the de-
 prived Pope Bendist dying, after the reigne
 of Leo the IXth, appeared like a monster in
 shape of a Bear, with the ears & tayle of an
 Asse, complaining of his miseries; that he
 drawne, & baled, here & there, thorow
 places unsavoury smelling of brimston & fire,
 & out of all hope of reliefe, expected everla-
 sting torments after the day of judgement. It
 shal seeme, that after Leo dead, this Bendist
 had againe invaded the Papal chayr. But
 Victor nominated by the Emperour, was
 elected by the Church, at what time this
 Bendist put by, either dyed or was slaine,
 and then appeared as was said. But the Pa-
 pists have many such stories some feined,
 & some conceited. However this is not to
 Their credit, that Their Popes being dead,
 appeared at such a rate, as is said of this,
 & some others that complained of troubles
 after death. But these Ghostly stories are
 many of them introduced to make way for
 Their cheats of redeeming souls out of Pur-
 gatory. However, hither to the Imperial
 authourity had appeared bridling, com-
 manding, correcting, ordering, depriving,
 pulling down, & setting up Popes. But
 henceforwards the Popes pulled down, &
 set up Emperours.*

Sect.

Section the Sixth.

*Of the History of the Papacy during
it's mighty Height, & super
Imperial power, unto the time,
that it began to decline.*

A. D. 1057. Henricus the III^d, Impe-
rour the XVIth,

N. 1. **I**N the year 1057. dyed *Henry the
III^d*. Emperour, whom *Henry the
III^d*, a child succeeded under his Mothers
tuition. And anon after dyed *Victor the Ist*,
Pope. At this time there were in *Roma* five
Patriarchal Churches, whereof the chiefe
was that of *St Saviour in Lateran*: under
which were 7 *Cardinal Bishops* called *Colla-
teral*; who were to say Mass for the Pope
by course every weeke. These five were
1 the Bishop of *Ostia*, 2 the Bishop of *Por-
to*, 3 the Bp. of *St. Rufina*, 4 the Bp. of
Alba, 5 the Bp. of *Sabinum*, 6 the Bp. of
Tusculum, & 7 the Bp. of *Præneste*. The
2^d, *Patriarchal* seat was that of *St. Mary* the
great, under which were 7 *Cardinal Priests*,
viz 1 of *St. Philip & James*; 2 of *St. Cyriac*,
3 of *St. Eusebius*, 4 of *St. Pudentian*, 5 of
St. Vitalis, 6. of *St. Peter & Marcellin*, &
7 of *St. Clement*. The 3^d, *Patriarchal* seat
was that of *St. Peter*, under which also were
7 *Cardinal Presbyters*; viz 1 of *St. Mary*
over *Tiber*, 2 of *St. Chrysogonus*, 3 of *St.*

Annal.
Abr. Bzo-
vii ad an.
1057.
N. 1. 2.
& 4.

Cecilia, 4 of *St. Anastasia*, 5 of *St. Laurence*, 6 of *St. Marke*, & 7 of *St. Martin & Sylvester*. The 4th, Patriarchal seat was that of *St. Paul*; under which also were 7 *Cardinals* viz, 1 of *St. Sabina*, 2 of *St. Prisca*, 3 of *St. Balbina*, 4 of *St. Nereus*, & *Achilleus*, 5 of *St. Sixtus*, 6 of *St. Marcellus*, & 7 of *St. Susanna*. And the 5th, Patriarchal seat was that of *St. Laurence* without the walls; under which also were 7 *Cardinals*, viz 1 of *St. Praxedes*, 2 of *St. Peter ad vinculum*, 3 of *St. Laurence in Lucina*, 4 of *St. John & Paul*. 5 of the 4 Crowned Martyrs, 6 of *St. Stephen* in *Mr. Calius*, & 7 of *St. Quiricus*. Of these Patriarchs He of *Lateran* was called *Cardinal Bishop Collateral*, He of *St. Mary's* *Cardinal Archpriest*, He of *St. Peters*, *Cardinal Archpriest* also, He of *St. Pauls* *Cardinal Abbot*, and he of *St. Laurence* also *Cardinal Abbot*. Besides these were twelve *Deakon Cardinals* of the regions, and six *Deakon Palatines*. Of all these 18 in the whole, the first was the *Deakon* of *St. Mary in Domnica*, *Archdeakon*, 2 *St. Lucy*, 3 *St. Mary nova*, 4 *St. Cosma & Damian*, 5 *St. Hadrian*, 6 *St. Sergius & Bachus*, 7 *St. Theodorus*, 8 *St. George*, 9 *St. Mary in Schola Græca*, 10 *St. Mary in Porticu*, 11 *St. Nicholas, in carcere*, 12 *St. Angelus in foro*, 13 *St. Eustachius*, 14 *St. Mary in aquiro*, 15 *St. Mary in via Lata*, 16 *St. Agatha*, 17 *St. Lucy in Capite suburræ*, & lastly *Sr. Vitus in Macello*, And besides all these were 21 *subdeacons*, & 22 *Abbots*. And all these besides

besides *Suffragan Bishops*, who were wont to be called to Council. Most of these had power in Election of the *Pope* according to custome, and in other managements of affaires. And most of These had personally sworne unto *Henry the Emperour* to observe the decrees of *Pope Clemens the II^d*, and particularly not to chuse *any Pope* without *Imperial consent*, and more particularly not without Consent of the Emperour *Henry the II^d*, and of his son after him. And One of these personally so sworne, was *Friderik the Apostolikal Legat*, who was also *Abbot of Cassin*. Who pretending wrong to his monastery, done by one Count *Trasimund* came to *Roma*, & complaining to *Pope Victor*. The Count was immediatly excommunicated: and thereupon he made restitution to *Friderik*.

A. D. 1057.

W

STEPHANUS the IXth Pope Imperial the Ist.

N. 2. But soon after *Victor* dying, this *Friderik* without any *Imperial* nomination was elected *Pope*. And without sending to the Emperour, or his Legat for confirmation, he accepted; by the name of *Stephen the IXth*. He being *Pope*, called several Synods, and acted several things against married * *Priests*: and declared the Emperour *Henry the II^d* an *Heretik* for diminishing * the authority of the *Pope*; (as he called it) in contempt of Religion, & in despite of God immortal. This *Pope Stephen* flished with success

Plat. in
vita ejus
& Geneb.
pa. 872.

cess against Count *Trafimund*; being now Pope feared not to condemne the *dead Emperour*, there being no body to plead for him. But it pleased God therefore to determine for *Him*, by snatching away out of this world this *presumptuous calumniator*: who neither regarding his duty to God, nor to his Master; had most *prophanely* broken the *oath of God*, & obliged the whole College of *Cardinals* to do the same, by a general compliance in *His Election*, to the *Papacy*, without either *nomination*, or *confirmation* of the new *Emperour*; unto which They had all been obliged, by a *Decree* of a former Pope & Council; in which most of the Electors had been *personally present*, & *subscribers*. But it pleased God in token of his displeasure against such *presumption*, *perjury*, & *prophaneness* within the year to cut him off.

Plat. in
vit. Cle-
ment II^{di}.

A. D. 1058. *Benedictus Antipope*, and Pope the LXVth.

N. 3. Now there was at this time among the *Cardinals* at *Roma*, one *Hildebrand* a man of great understanding & policy, who had been at bottome of all contrivances for the advancement of the *Papacy*, unto *Imperial greatness*. This man was one of those, who had been consenting to the *Decree* of *Clement* the II^d, for the *Imperial consent*, in all *Elections*, and had sworn *Obedience* thereto: And yet notwithstanding by holding correspondency with *Henry* the II^d, *Emperour*, and very officiously promoting *His consent* outwardly in the *Elections* of *Leo*
the

the IXth. and *Vistor the II^d.* and yet secretly at each turne procuring the same consent to be disavowed: when he saw his time, that *Henry the father*, was dead, & *Henry the son* was a child, then did he contrive it, that *Stephen the IXth.* was elected without that consent, and yet so, as *Hildebrand* still kept a close correspondency at Court, with flattery procuring the royal connivance thereat. But when *Pope Stephen* was sick, & *Hildebrand* was on journey to the Empress, provisions were made, that in case *Stephen* should dye, no *Pope* should be chosen before the returne of *Hildebrand*. Notwithstanding by meanes of the Nobilitie, & of *Gibertus* Viceroy of *Lumbardy* under *Agnes the Empress*, the Election was posted on, And *Benedictus the Xth.* was chosen *Pope*, & held somthing over 9 moneths.

Bzov. ad
an. 1058.
N. 1.

Plat. de
vit. ejus.

A. D. 1059.

¶

NICHOLAS the II^d, *Pope Imperial the II^d.*

N. 4. But *Hildebrand* returning, whose power in those dayes was mighty above all others, he found out meanes to object against this *Benedict*, that there was something of force, & bribery, used in bringing about of *His Election*. And this pretence being once started, his authourity was great enough to judge it, as he listed. Whence tho there were many that stuck close to *Benedict*, as a wise & good man; yet the weight of interest, that complied

X

with

with *Hildebrand*, bore down all before it. So as a second *choise* was put to the vote, wherein *Benedict* was condemned, and *Gerard* BP. of Florence was elected; by the name of *Nicholas the 11^d*. and *Benedictus* was deprived. This *Nicholas* called a Council at *Roma*, whither being cited, *Berengarius*, Archdeakon of *Andegavia*, He appeared. And being charged with Heresy, He being a very old man, & fearfull to stand his ground, submitted to abjuration. In

Abr. Bzovius ad an: 1059. Ex Lanfrank: & Juone, par. 2. c. 10. Consentio autem sanctæ Romanæ Ecclesiæ & Apostolicæ sedi, & Ore & Corde profiteor de Sacramento dominicæ mensæ, eam fidem me tenere quam Dominus, & venerabilis Papa *Nicholus*, & hæc sancta Synodus auctoritate Evangelica, & Apostolica, tenendam tradidit, mihiq; formavit: scilicet panem & vinum, quæ in Altari ponuntur, post consecrationem non solum Sacramento, sed etiam verum Corpus & Sanguinem Domini Nostri Iesu Christi esse: & sensualiter, non solum Sacramento, sed in veritate manibus Sacerdotum, tractari, frangi & fidelium dentibus teri, jurans per sanctam & hominibus. Trinitatem, & per hæc sacrosancta vangelia &c.]

which *Abjuration* it is thus conteined; in English as followeth. [I *Berengarius* &c. do consent & Profess as the venerable Lord the Pope *Nicholas*, & this holy Synod prescribed unto me. That the Bread & Wine set on the Altars & consecrated; are not only the Sacrament, but also the very

body & bloud of Christ, which not only in the Sacrament, but also in the hands of the Priests, in very truth are sensually handled, & broken, & chewed in the mouth by the teeth of the faithfull.] Of this conversion of *Berengarius*, was made great brags by the Pope, & letters were sent all over Europe, with the

the newes, and great thanksgivings were made for the same. But *Berengarius* soon recanted of his Recantation, and both preached & wrote againe in vindication of that Doctrine he had abjured. It was (it seemes) his weakeness, in that for fear of death, he denied, what he verily believed to be true. But since him, many thousands have stood up in defence of the same doctrine, which he then abjur'd; and have indured the fire in vindication of the truth thereof. But however matters were censured in those dayes, sure enough it is, that, that great Pope *Nicholas*, & that whole Council at *Roma* of 113 Bishops, were guilty of a most abominable heresy *Themselves*, who prescribed this lesson to *Berengarius*, to pronounce for his faith; [*as*] *that the Bread & Wine in the Sacrament*, are the very *Body & Bloud of Christ* that may be sensually handled, broken & bitten by the teeth of men.] against the sense of all the purest Primitive times, whose forme of Consecration of the Elements, (as we have it out of *St. Ambrose*) calls the *Bread & Wine*, the *Figure* of the *Body & Bloud of Christ*. But this most wicked Doctrine subjects the *Body of Christ*; now glorified in heaven, to be crucified a new, and most basely to be sent down into the draught. At this Council also was it most proudly decreed. That *whosoever shall be chosen Pope, & introned, without the Election of the Cardinals, shall be esteemed no Apostolical, but an Apostat Pope, and is to be & stand Accursed. And that it shall be lawfull for the Cardi-*

Isd.
Bzov. ad
eund an.
N.2. & 3.

De Sa-
cram: lib.
4. c. 5. p.
439.
a Heb.
6: 6.
b Mat.
15: 17.

Plat. de
vit. Pap.
Nich.

nals, with their Laiks, to Curse, & expel Him; and if it cannot be done in Roma: It shall be lawfull together together in Council where they can, and to choose a new Pope.] And thus Pope Nicholas & this Council made a Decree to fight against the Decrees of Pope Hadrian the 1st. and Gregory the 1th. & Clemens the 11d.

Martini
Chron. in
vitaHadr.
& Plat. in
vitsGreg.
& Clem.

They Cursed all men who durst presume to choose a Pope without the Emperour, the Cardinals not excepted. And these curse all who dare choose without the Cardinals, the Emperour not excepted. Now when the Emperour shall choose a Pope, without the Cardinals: These Curse that Choose, & all who obey it. And when These Choose without the Emperour, then Curse They this Choyse, & all who side therewith. And thus all Christendome may lye under the Curses, of One Holiness or the Other, as not long after it fell out so. Thus have we tasted of the pride, presumption, & heresy of this Imperious Pope. Now come we next to tellish His justice: & Piety. The Normans by a noble & christian courage, had expelled the Sarrazenes out of Italy:

Plat. in
vit. Nic.

Where by One Godfrey Their captaine became Duke of Apulia, and after him Drogo His brother as his lawfull heir: who left the same unto Bagelardus his son & heir. But Robert the Childes Unkle taking advantage of his minority, dispossess't him of his inheritance, & retained it unto his own use; and among other things, seized also by mistake something that belonged to the Papacy. Which Pope Nicholas understan-

ding,

ding, without once hearing the man; passed sentence of *Eccommunication* against him. Whereupon *Robert* the *Norman* submitting to satisfaction; *Pope Nicholas* became guilty of a greater injustice, and that first by confirming unto him the Dukedom of *Apulia*, which belonged to his *Nephew*: and 2^{ly}. by employing this gratified Thiefe, to warre for *His Holines* against the Count of *Tuscan*ny and others, without any thing of warre proclaimed, or any matter of difference once debated. Such was the justice of Christs *Vicar*; but it was against the sacred advice of his *Lord & Master*. This *Pope* also farther decreed, in Council at *Roma*, That No man may bear *Masse* of any Priest, who keeps a concubine, or any other woman, meaning indeed every one who had a wife or was married. For so he had given in advice to *Damianus* his Legat at *Milaine*, that could he dissuade the Clergy from marriage, & taking wives, rather then faile, He should allow them concubines. Hence sprung up that Doctrine of Devils foretold by *St. Paul*, which forbiddeth to marry: introduced by a *Papal Decree*. But *St. Paul* is my witness, that, (as also were many others) it was a Damnable Decree. This *Nicholas* did many other things also more imperiously then justly, throwing about his curses where ever he went, in order to make his name terrible: and for the tyranny of One man (as he alleged) he cursed a whole city, & all the inhabitants of *Ancona*: by reason whereof his own servant *Damianus* also, could

Bzov.
ad an.
1059.

Mat. 18:
15, 16,
17, 18.
Bzov.
ad an.

1059. N.
6.
Bzov.
ad eand-
an. N. 6:
& 7.
1 Tim.
4: 1, 3.

Bzov. ad
an. 1060.
N. 1.

not forbear to reprove him. And the truth is such was this Example of a Pope, Even as when a *wolfe*, or a *Bear* doth come into a towne, and all the people fly before him into Their houses. And yet (saith *Platina*) *Pope Nicholaus was a man in all things well approved off*. But as it pleased God to cutt off *Pope Stephen* in *His first year*; So it was his pleasure, that this should not outlive his second year.

A. D. 1061.

Ω

ALEXANDER the II^d. Pope Imperial the III^d.

N. 5. *Nicholas* dead, the poliitick *Hildebrand* to prevent the *Imperialists*, made hast to hurry on the choyse of *Alexander the II^d*. tho utterly against his personal oath to the contrary: And *Alexander* accepted.

A. D. 1061. *Honorius* the II^d. Anti-pope. And Pope the LXVIth.

Bzov. ad an. 1061. & Plat. in vit. Alex. But the *Emperour* also making nomination, appointed the Bishop of *Parma*, whom the Loyall Clergy did also elect, according to the more antient & orthodox Decrees of the Church, who was called *Pope Cadolaus*. And now it came to pass, that the *Papal* Decrees directly clashing, All *Christendome* fell under the curses of Their *Prophane Holinesses*, on the one side, or the other. These things could not avoid, but war & blood must needs follow thereon: And wise men ought to suffer much, rather then to occasion Bloudshed, and especially the

Mat. 5:
39, 40.

the men of the Church, the Vicars of God! But These tooke no care for that, but raising forces on both sides, in the first battel *Alexander* was worsted, and *Cadolaus* gained *Roma* and was consecrated by the name of *Honorius the II^d*, (as it shall seeme,) the most lawfull Pope chosen: But as it pleased God to permit, *perjury* to prevail above *Loyalty*; he became esteemed but an *Anti-pope*. But in a second battel, Pope *Honorius* driven out of *Roma* lost the field. Then was a Council called at *Mantua*, where by the votes of the Clergy, taking upon Them to be judges in Their owne causes, and not weighing the authourity of sacred Oaths; the Election of *Alexander* was Decreed to be good. Here at this Council appeared the young Emperour, who for peace sake submitted to Pope *Alexander*, and procuring pardon for *Cadolaus*, obtained also that *Guibertus* was made Archbishop of *Ravenna*. After these things *Alexander* being now secure, raged with his curses of *Excommunications* against all that displeased him. Especially severe was he against the Married priests condemned by his predecessor. But being an *Alexander* in name only; Cardinal *Hildebrand* being Chancellour, was more then Pope, who swayd the Pope at his pleasure. Until after eleven years this *Alexander* also dyed. And then *Hildebrand*

Plat. de
vit, Alex.

Bzovius
ad an.
1065.

A. D. 1073.

W

GREGORIUS the VIIth, Pope Imperiall the IVth,

N. 6. On that very day was chosen Pope, by the name of *Gregorius the VIIth*, who had swayed the *Papacy* during the reigne of five Popes, before he sat downe himselfe into the Chayr. For being a man who had full command of his passions, and a man of great reason, apt to persuade, and to be liked, & beloved, which way soever he turned himselfe: thence he had advanced his interest, not only at *Roma*, but in *France*, & *Germany*, and all most all over *Christendome*. So as now thinking himselfe ripe for the encounter, he clapt downe into the Pontifical Chayr, not doubting to bid defiance to the *Emperour*, to fight it out with him for the supremacy. The great controversy between Them was this. Whether in the Vacancy, the *Emperour*, or the *Cardinals alone* should choose the *Pope*? And during the full See, who should dispose of *spiritual promotions*, the *Pope*, or the *Emperour*? It had been of old determined in full council, that both these things were in the right of the *Emperour*: But the *Pope* pretended it ought to be otherwise; Notwithstanding the *Emperour* being in possession of these rights; It required that the *Pope* worke for it by his witts, & by great interest to gett it from him. To this purpose this *Gregory* like a wily Foxe stept into the throne, as it were one who feared, or despised to be, what

Abr.
Bzov. ad
an. 1073.
N. iij. iv.

Id. ad
eund. an.
N. iv. v.

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what he most desired to enjoy. He seemed therefore *mightily averse to the Election*, and slightly using meanes to prevent it; he subtilly procured, that it was so much the more firmly effected. And being inthroned, on every hand great honours accrewed, to advance the splendour of his glory. First the *King of Spaine*, and next the *Ile of Sardinia* readily submitted to hold in Fee of the *Roman See*. The *King of France* as aptly submitted to his commands: the *King of Bohemia* payd him tribute. And the *Bishops* from on every hand appeared tractable to his commands. All which maters so fitly suiting to his will, he tooke courage on the very first year of his reigne, to summon the *Emperour* to answer before him his guilt of *Symony*, & *Schisme*. Now the mater was, that the *Emperours* hitherto had allwayes given investiture unto all *Archbishops* in Their dominions, and this They had don not only by a clayme of antient *prescription*, but also by vertue of a *graunt* from *Pope Hadrian the first*, to that purpose, & that upon conditions of *Lands*, & *Dignities* given unto the Church, by *Charles the great*, unto whom that *graunt* was made. But this *investiture* the *Popes* had thought fit to have at Their own dispose, as due to *Them*; tho neither out of the lawes of God, or man, They were able to say; *how*, or *which way* this right becam *Theirs*. Only it was plaine that at some times, the *Emperours* had received *gifts*, or *moneys* for such investitures, as also did the *Popes themselves* for the *Investitures* bestowed within

Id.
Bzov. ad
an. 1073:

Martini
Chron in
vits Car.
Imp. &
Hadr.
Papae.

Massai Their *own jurisdictions*. But here lay the
 Chron: Controversie, that his *Holiness the Pope*
 p. 223. tooke upon him to be a *Supream Judge over*
 Bzov. *the Emperour*, and denying that the *Empe-*
 adan. *roure*, was so over *Him*. Hence it came to
 1673. N. pass that if the *Emperour* invested any *Arch-*
 viij. ix. *bishop* or *Bishop*, whether he tooke *gifts*,
 & N. 1. or no *gifts* therefor; yet that very act was
 esteemed *Simony & Schisme*, and was stiled
 the *Henrician Heresy*, by *this Pope*, & his
predecessors ever since *Stephen the IXth*. and
Pope Alexander had begun to question it in
 his time, but was prevented of the profe-
 cution by his *death*. And what he began,
 this *Gregory* now carryed on. But whereas
 in all ages, as well *Christian*, as *Jewish*,
 the *Chiefe Magistrate* had ever been supe-
 rior to the *Chiefe Priest & Chiefe Bishop*;
 yet now this *Pope* tooke upon him at this
 rate to summon, & judge the *Emperour*,
 his *Lord & Master* as if he had been his
 meer *Vassal*. Hence allege we, that this is
 that thing whereof *St. Paul* fore shewed
 2 Thes. 2. saying, *There shall appear that man of Sin,*
 3. 4. *the Son of Perdition, who opposeth & exal-*
teth himselfe above all that is called God, or
that is worshipped: so that he as God, sitteth
in the Temple of God, shewing Himselfe that
He is God. Now in these daies, and by this
Pope was this thing revealed: When *Pope Gre-*
 John. 10. *gory* sent out his *Legats* to summon *His Ma-*
 34. 35. *ster the Emperour*, *Gods vicegerent* and called
 Pf. 28. *God on earth* to answer his *Simony &*
 1. 6. *Schisme* before *HIM* his subject commanded
 to obey. But *His Holiness* proceeded subtil-
 ly;

ly; for in these dayes were dwelling in *Italy*; *Bzovius*
Agnes the *Emperours* mother, a devout wo- ad an.
man, at that time at *Roma*: and one *Beatrix*, 1074 and
with *Mattilda* her daughter, persons of great Plat in.
estate & Power in *Lumbardy*, whereof One vit. Greg.
was *Aunt*, & the other *Cosin* to the *Em-*
perour; all which women had great veneration for his *Holiness*; and thence became
main instruments to worke his ends upon
the *Emperour*. And by Their meanes, the
Emperour was made civil, & tractable,
and willing to treat with the *Pope*, as much
as might be wished, in order to avoid dif-
ference, and he promised to *repent*, & *amend*
any thing that was amiss, & gave good
words, but was very ill willing to lose his
just rights. But when the *Popes Legats* cam
into *Germany* They proudly refused to
speake unto the *Emperours Majesty*, unless
he repented of his *Simony*, & humbly craved
absolution from them, because of the *Curse*,
His Holiness had layd upon him therefor.
But his *Mother* being with these *Legats*,
had perswaded him to answer this arro-
gancy with gentleness, and he did put from
him some persons excommunicated. But
he refused to admit these *Legats* to hold
a *Synode in Germany*, alleging that it was
an office belonging to the *Archbishop of Bre-*
men to do that: and his *Bishops* refused sub-
mission to the *Legats*. Whence cam forth
excommunications from *Pope Gregory* a-
gainst the *Archbishop of Bremen*. And a
Council was held at *Roma*, against *Priests*
Marryages, & *investitures by laymen* into

Trith.
Hirf. p.
92. Matt.
paris. p. 8.
Bzov. ad
an. 1074.
N. v.

Grat.
de Conf.
D. 5. quia
dies &c.

spirituall Benefices; and likewise it was prohibited *to eat flesh on saturdays*. Now to carry on these Decrees, Bishops were perswaded to deny the *Emperours Investiture*, & to take it from the *Pope*. In which maters the *Countess Mattilda* was a notable instrument; for this Lady was so much devoted unto *His Holiness*, that She was generally reputed *His Miss*, which some writers endeavour to deny. But alas, this was a

1 Sam. small crime in comparison of his *Arrogancy*
15: 22, towards the Empeirour; (*Rebellion being as*
23. *the sin of witchcraft, and Stubbornness as Ido-*

1 Tim. latry;) and his *prohibiting Priests Marryage*,
4: 1, 2, 3. & *commanding to abstaine from meats which*
God hath created to be received with thanks :
(which are *doctrines of Devils :*) and in comparison whereof his amours with *Mattilda*, are not to be named. But these Decrees occasioned much trouble, the *Priests* every where appearing unwilling to part with Their wives. However in the meane time, the King of *Hungaria* submitted to hold in fee of the *Pope*, and the *Russian Prince* also sent in a submission.

Plat. in
vit Greg.
& Bzov.
ad an.
1075.
N. viij.

But at *Roma* after the Council ended, one *Quintius* son to the prefect of *Roma* grudging for the Emperours sake at the *Popes* arrogancy; & being animated by *Gibertus* Archbithop of *Ravenna* who had been at some times afore *Viceroy in Italy* for the *Empress*: surprized the *Pope*, on *Christmas eve*, in the night time, at the holy Altar, in his Pontifical robes, & haled him away to prison. But on the morrow the rabble of
the

the city tumultuating for the *Pope*, pulled down the house where the *Pope* was shut up, and rescued him; and all the actors of that feat which They could catch They maimed; by cutting off Their noses; but *Quintius* himselfe escaped away unto the *Emperour*. And *Gibertus* returning to *Ravenna*, drew off one *Cardinal*, & many *Bishops*, to disapprove the proceedings of *His Holiness*. Whereupon the *Pope* excommunicating Them. strictly summoned the *Emperour* by his *Legat*, to answer before Him at *Roma* on a day certaine, several crimes objected against him under the paine of the *Apostolical curse*. At this time the *Emperour* had newly repressed the rebellious *Saxons*: notwithstanding very civilly he sent messengers to *Roma* to excuse him. But these messengers contumeliously used, were also imprisoned by the *Pope*. Whereupon the *Emperour* enraged, as well he might, called a *Council* at *Wormatia* in *Germany* of all the *Bishops*, & *Abbots* in the *Empire*. And unto this *Council* among the rest came *Hugo* the *Candid Cardinal*, or One of the 7 Chiefe *Cardinals*, who being privy unto all the *Popes* secret practises, & devices, charged him with much wickedness, and among other things with *Sorcery*. Whereupon it was agreed by this *Council*, that he deserved to be deposed. And accordingly it was Decreed, that he was actually deposed, as an *Usurper*, against the lawes of Holy Church. And this decree was signed, as some say only by 26 hands, others by

Benno de Pontific.

Benno: & Plat.

de vic.

Baronii
& Bzovii
Annales.
ad an.
1076.

above a thousand. However messengers were sent away to *Roma*, who arriving on the day before, the day of the *Emperour* cited to appear there, served *His Holiness* with the *Decree*, and discharged him in the name of the *Emperour*, & the *Council* from meddling any farther as *Pope*, & discharged the *Cardinals* of any more obedience to him as such: and declared what soever thence forward should be decreed, should be nul & void. But the *Pope* and his *Council* obeyed not this *Decree*, alleging that it was made by persons excommunicated & profligate; and done by a *Council Apostatical*, because called without consent of the *Pope*. And They on the other side alleged. That being excommunicated, & driven away for no other cause of crime, but because of Their *Allegiance*, to the *Emperour* Their Sovereigne Lord, and for holding with the *Priests* marryages, and the *Benefices* conferred by *Laymen*; which were not really crimes; but being convented by the *Imperiall* authoriety, were therefore the more sacred, & truly divine *Council*. However on the morrow the *Pope*, & his *Council* of 120 *Bishops*, caused the *Decree of Wormatia* to be read in *Council*; where the *Pope* alleging, that the city of *Roma* was the Head of the world, where of He being supreme Head; had power to depose the *Emperour*. And accordingly He and His *Council*, did Excommunicate, & depose him. And His Holiness absolved the *Princes*, & People of *Germany*, and the whole Empire from

from all duty of allegiance, & obedience to him. And he sent abroad his Bulls or letters patents unto *all Princes* of the *Empire* Plat: de vit, to signifie as much unto them. This Excommunication was sett forth with many strange Hypocritical expressions most of which were exceeding false & scandalous.

Now the issue of these things was, that the *German Princes* being many of them afore hand displeased with the *Emperour*, were glad of the opportunity, and soone after met at *Triburia*, or *Tryers* to choose a new *Emperour*. Whereupon the *Emperour* being affrighted, tryed to pacify Them with good words, but perceiving Them inexorable; he tryed a new expedient, to avoid bloudshed if it might be. Which was, that confiding in his *Kinswomans* interesse in the *Pope*; he pierced the *Alpes* with a light army. And understanding, that the *Pope* was on his way into *Germany* to meet the *Princes* who had sent to call him thither. And was at that instant at *Canossum* together with his *Cosine Mattilda*. Whither the *Emperour*, with his *Wife*, and *little son* therefore approaching. He left his Army without, and being admitted unto the second gate, he leaving off his robes, in midwinter time, in sharpe frost & snow, appeared barefoot & bare leg'd at the inner gate, having fasted all that day, praying to be admitted unto the *Popes* presence, and to be absolved from his Excommunication: But being made to wait at this rate, three dayes without admission; on the fourth

Baron.
& Bzov.
An. ad an?
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Plat. iu. fourth day at the intreaty of his Cosine
 vit. Greg. *Mattilda*, & others he was admitted in,
 & received to audience of the Pope. At
 whose feet, casting down his Crown, &
 other princely ornaments, at the mercy of
 His Holiness, he prayed forgiveness pro-
 mising never to do against him more.
 Whereupon, & upon condition upon oath,
 to doe penance, as His Holiness should en-
 joyn him: and to appear at His Council when
 soever He should send for Him: and to stand
 to his pleasure, as to what should be done to
 Him, in His maters of controversie with the
 Saxons: and pledges being given to performe
 these Conditions. He was absolved on the
 28th. day of January. After these things,
 the German princes were assembled at For-
 cheim, where the Pope by his Legat admo-
 nished the Emperour to appear on the 3d. day
 of the Ides of March: Which the Empe-
 rour excusing, and alleging that it was not
 safe for him to trust his person there, and
 2ly, that considering he was then in Italy, it
 was impossible for him to be there by the
 day appointed. However the Popes Legats
 being there, and he disappearing, Rodul-
 phus Duke of *Suevia* was chosen King of
 Germany, & Henry the Emperour was de-
 prived. All which could not be done with-
 out the Popes contrivance. But Henry ha-
 ving notice what was done by a trusty mes-
 senger, conveyed himselfe by *Venetia* into
 Germany, with great secrecy, where he
 arrived sooner then was expected. And
 raising armes, secured the upper Germany.

Benno
 de Pap.
 Shaffnab.

Trith
 Hir. p 93.
 & Mat:
 Paris. p. 9.

met

Rodulphus also arming his friends, They met & fought one battel, with doubtfull succets. Now before battel, *Henry* had sent to the *Pope*, to require that *Rodulphus* might be excommunicated. Which the *Pope* refusing to doe, required both parties to appear, & plead Their causes before Him. Which *Henry* hearing, & knowing the *Popes* treachery; hazarded one battel. And then both parties sent to the *Pope* by Their *Legats*; who commanded both, to lay by Their armes. During these things, His Holiness taking upon Him as King of Kings, & Lord of Lords, censured & excommunicated unheard, the *Emperour* of *Constantinople*. And anon after that, the King *Bzovius* of *Poland* also. Then fought *Henry* and *Rodulph* also a second battel with much slaughter, and uncertaine victory. The *Pope* about the same time, having excommunicated all *Henry's* friends, sent his *Legats* into *Germany* & commanded both parties to stand unto Their award; which *Henry* at first consenting to doe, until He perceived the treachery of the motion: at length he denied. And then His Holiness pronounced against *Henry* the *Emperour* a second Excommunication, and a second time absolved his subjects from Their allegiance to him. Which last Excommunication, like the first, he had also larded with plausible, but *Hypocritical* prayers, vowes & wishes, gravely & solemnly denounced; wherein among other things he called upon *St. Peter* & *St. Paul*, telling them, that They chose
Z Him,

Bzovius
ad an.
 1079.

Vide *Him, and not He Them; and layd the great*
 Bzov. ad *burthen upon His shoulders* (meaning of the
 an. 1080. *Papacy,*) as if *They* also had been guilty of
 N. ij. Ex- all *His rebellions; perjury, arrogancy, &*
 com: to- *doctrines of Devils;* (which yet * *both of Them*
 tam. with great vehemency *allwayes had abho-*
 * { *Rom.* red.) and yet from *Them*, claymed he, his
 { 13:1. authourity; to curse *His* *sovereigne lord,*
 { & (which *God* *allwayes forbids.*) and to take
 { 1Pet. Gods office out of his hands, by *deposing*
 { 1:13. One *King,* & *setting up another:* and to
 { & *absolve the Subjects from Their oaths,* & duty
 { 2Pet. of allegiance, (which thing *none but Devils*
 { 2: 9, dare justify besides *Himselfe, & His fellows.*)
 { 10, Lastly he concluded with a sort of adjura-
 { 11, tion, or injunction upon those his *Patroons*
 { 12. saying [*Let all Kings and Princes by this*
 Jud. 8: *example know your power, that They may*
 9, 10. *fear to contemne the commandements of holy*
Church. Execute quickly this judgement upon
Henry, that all may see Him fall from His
Kingdome, not by chance but by your only
worke. Dated from Roma Mar. 7. Indic 30.]
 Thus talk't this proud Hypocrite unto the
 holy *Apostles*, as if verily *They* had heard
 him, even as one who stood by him; and
 as if he had power over *Them*, to com-
 mand *Them*, as *He* listed. And *He* talk't
 so peremptorily, as if he had been sure of
 what he wished, & required of *Them*. In-
 timating from thence, that his arrogancy
 together with the success thereof hither-
 to; had so *blinded * Him with strong delusi-*
ons, that he *believed lyes,* as verily as if
They had been true; and his *concesses,* as
 if

if They had been *oracles*. But withall it may be rather intimated, that guessing by the state of affaires, that Henry the Emperour must needs be ruined; he put in those words into His *Curse*: expecting, that when it cam to pass, he might be esteemed as a *Prophet*, and thence to be worshipped with so much the greater adoration. And to strengthen this confidence he sent to the elected Rodulphus a crowne; with this motto thereon engraven saying [*Petra dedit Petro, Petrus diadema Rodulpho.*] And withall he sent out his *Bulls of deposition* against Henry, and dispersed the copies thereof all over Germany. Whereupon the German rebels encouraged, received Rodulph for King, but defyed Henry. And on the other side the Emperour rather provoked, then dismayed at the News; called together the Cardinals & Bishops, who joyned with him, first at Mentz, and then at Brixia, to the number of 1083. (Which others say were but 30, & others but 19.) However at this Council, the Emperour purged himselfe, of the crimes charged against him by the Pope, and accused the Pope, whom he called Hildebrand the Monke, of diverse crimes, as of being an *Usurper*, *Perjured*, a *Sorcerer*, and a *Sower of discord*, and that in particular whereasthis Hildebrand had taken a corporal oath, together with others, that during the life of Henry the Father, & this Henry the Son, They would not presume Themselves, nor suffer any other to aspire unto the Papal seat, without the approbation of the said Em-

Benno
and Plat.
de vitis.
Trith.
Hirs p.
98. 99.

perours: yet this Bishop, contrary to His said oath, had now thrust in himselfe, to be Pope, without the consent & will, and knowledge of Him Their King & Magistrate. All which things proved against him, (besides maters in themselves notorious, as His making divorcements betweene men and their wives lawfully married together, for preaching sacrilege, mainteining perjury & murder; &c.) to the satisfaction of the Council; He was deposed from the Papacy. And

A. D. 1080. Clemens the III^d, Antipope, & Pope the LXVIIth,

N. 7. Was chosen Pope in his place upon the 25th. day of june; This man was that Guibertus who was sometimes Archbishop of Ravenna. And thus now the Popes, and Councils clashing sentences & curses: On the 15th. of October following, the mater cam to a debate between the two Champions by battel, Henry the Emperour for the new Pope, & the Council of Brixia: & Rodulph the new King, for the Pope Hildebrand, & his Council at Roma. But alas however it had pleased God, to give Him power, & to prevaile for * a time: yet it seemes when at last he made God Himselfe in His curses the Patron of his rebellions, & of all his wicked decrees & acts; and had called in the holy Saints in Heaven, St. Peter & St. Paul, who had no hand in his maters, to be accessary to his curses against his master; and when he had as it were referred the whole weight of his cause against his Lord & Master the Emperour, to the success

* Rev.

13:7.

cells of his Champion; Then it pleased God positively to determine against him. For at this battel after a bloody fight on both sides, *Rodolphus* the Popes Champion, was at length deadly wounded, and more over lost his right hand, and also the victory. And being carryed alive out of the field to *Martisburg*, where the Bishops of his party comming about him: he complained to Them, shewing Them his *right hand* cut off, and saying [*This hand gave eath to Henry my Prince, and yet has so often fought against Him, at your instigation, but all in vaine: Goe, & performe your allegiance to Him your King, for I must goe to my father.*] And having said these words he dyed.

Benno:
de Pap.
& Fabritii
Chron.
& Crantz.
Metrop.
5: 16.

After these things at next spring the Emperour led his victorious armes into *Italy*: where weakely resisted by the forces of *Mattilda* his Cosine, the Popes Mist, he easily put them to flight, and prosperously came before *Roma*. But Pope Gregory impudently & obstinately persisting in his rebellion, notwithstanding he had manifestly seene the testimony of God, and his Saints against him. And instead of repenting of his former wicked curses, he began to curse a fresh sending out new bulls of Excommunication against the Emperour, with commission to the rebellious princes to chuse another new King. But the Bishops began to dispute the cause as if it were not right at *Roma*: and so did the Princes many of Them in *Germany*. However the Pope had strongly fortified *Roma*, and well

Bzovius
ad an
1081.

stored it with victualls. So as the *Emperour* found it a worke of some time before *Roma* could be taken. However having straitly begirt it, he left the *New Pope* to carry on the siege, while he ranged the Countrey for forage & provision. But in the year 1082 was chosen a new King, *Hermannus* Duke of *Lorraine*, by some few Princes, who made but weake resistance. However *Henry* returning into *Germany* easily overcame these new troubles, *Roma* continuing all the while besieged. The *Leonine* city was soone taken, For in 1083, the *Emperour* returning tooke it. And then was *Guibertus*

Plat. de consecrated in *St. Peters* Church by the
vit. Greg. name of *Clemens the III^d*, on the Sunday before Palm Sunday. And by him was *Henry* crowned *Emperour* with his Empress on Easter day. *Pope Gregory* from his palace might perceive the triumphs of these things with a sorrowfull heart, but *St. Peter*, &

1 Kin. *St. Paul* would not helpe him, no, tho he
18: 27, had cryed aloud, & cut Himselfe with lan-
28. cers, and Knives. But the *Romans* being

awearie of the siege, began to wish well to the *Emperour*; so as in some small space the new city was taken, and the *Popes* palace at *Lateran*. But *Gregory* distrusting the citizens, had timely fled into *Hadrians* towr, where with a few fast friends, he defended himselfe. *Henry* was crowned againe in this place. And *Gregory* having liberty of his Bishops to come in unto him, held a Council in his prison. Where nothing but curses could be brought out of him. And because his

Plat.
de ead.

his Bishops would not suffer him to curse the *Emperour*, he yet persisted to curse *Pope Clemens*: but alas the wind was now in his face, and his curses returned into his own bosome. And when the *Emperour* offered peace on condition that he would crown him in *Lateran*; and tho the people then begged of him to do it. Yet would he not, unless the *Emperour* would confess his faults, and ask him forgiveness: with such an obstinate pride was the man possessed, that no affliction could make him bend. During these things a treacherous plot was layd, to kill the *Emperour* in *St. Marys Church*, by a stone thrown down upon His head: but as it was in action, the man that should have done it, fell Himselfe thoro the hole, & was broken to pieces. After these things, tho the *Pope* had seene all his devices spoiled, yet would he not yield, nor was he poenitent. But delighted in cursing, which as it shal seeme, he renewed yearly if not monethly & dayly, & yet profitted They him naught: and tho not; yet however (it seemes) it was his pleasure to hear himselfe curse: which argues the insatiable pride, & malice of his heart. But the *Emperour* leaving *Roma* to the *Citizens* themselves (who were now sufficiently incensed against His Holiness so farre as to continue the sieg after the *Emperour*, & *Pope Clemens* gone) returned into *Germany*. But then came *Robert Guiscard*, the *Popes* liegeman out of *Apulia* with his *Norman* army, and by the treachery of some false *Romans*, let into the city,

Bzov:
adan,
1084. N.
1. & 11.

city, he burned & spoiled much of the city with great slaughter of the people. But the *Capitol* was still defended against him. Yet the palace of *Lateran* betrayd into his hands, he ruined all the city between *Lateran*, & the *Capitol*. And at length tooke the *Capitol*, & razed it to the ground. And yet the siege lay still before *Hadrians Tower*; which also lastly he rayfed, and rescued *His Holiness* out of prison. But he not daring any longer to trust himselfe in *Roma*, went away with this *Guiscard* unto *Salernum*, where shortly after he dyed.

This man was undoubtedly a very wise man, and of very sober life, courteous in common conversation, and in all things very amicable, & sociable: excepting his *Pride*, which appeares to be the greatest that ever mortal man shewed forth. It being most plaine out of the testimonie of

Plat, in vita ejus. Vir certe Deo gratus, prudens, justus clemens, pauperum patronus, at unicus Ecclesie Romanæ fortissimus.]

his own men; that he was notoriously guilty of *perjury*, *rebellion*, and the

doctrine of Devils in forbidding Priests marriage, and of advancing Idolatry in image worship, & bread worship, teaching Berengarius much after the race of his Predecessor. And being thus grossly guilty of *Pride*, whereof all these things were but the miserable effects: all those *His virtues*, were but hand maides of *Pride*, in order to carry it on with so much the greater grace; as when the *Devil* appears as an *Angel of light*.

But

But it is no wonder, that the *Romanists* extol Him to the Heavens, who to this day retain in perfect faith, all those *Schismes*, & most foul *Heresies* which he so strenuously stood for. And tho *His fall* was an apparent testimony; that *God hated* all those things he had, with so much bloodshed perpetrated. Yet labour They to blind this apparent testimony: 1st. with false pretences, That the *Apostolik chair*, is above all-men, & subject to none. And that should any

Pope rashly & foolishly give away this right: Yet the Church cannot lose Her dignity.] And hence

Ad an. 1038. N. iij. Abr. Bzov: de respons. Desiderii Abb.

Non tamen cujusque stultitia, vel temeritate amittet Ecclesia dignitatem suam; neque vos id sentire ulla ratione debetis.]

must it be lawfull to rebel, & be perjured, and to say, & do any thing, rather then the Church shal lose Her dignity! Such is Their doctrine. But They are not the Church that hold thus, seeing *Christ*, & *His Apostles* hold quite otherwise. And 2^{ly}, to blench this testimony, they invent *abominable lyes*. As for instance *Bzovius* has it, [how one *John* saw strange stories of a white dove with a golden necke upon the Popes shoulder; and a bright man (we know not who.) Bid him go tell the Pope, that, [That which with the vigour of the holy Ghost He had begun, let Him goe on to execute.] But what *Christian man*, who knows by experience, the worke of grace by the holy Ghost; will ever believe a tale of a tub of *One John*, wherein the holy Ghost is introduced to bear witness on behalfe of

Id ad
an. 1084.
N. ij.

Id. ad. *Perjury, rebellion & murder*? And a second
 an. 1085. *gross lye is of Pope Gregory's Miter*, how it
 N. vi, was carryed by *Anselme of Lucca Bp.* unto
Ubalduſ of Mantua Bp. lying ſick of an *incu-*
rable diſceafe, & yet cured Him. And a 3^d,
 is, that dying he ſhould ſay: [*I have loved*
juſtice, & *hated iniquity*, and yet I dye in
Exile.] Whereas Others of His own peo-
 ple do atteſt, that dying, He confeſſed to a
 Cardinal, [*That He had troubled the Church*
by the perſuaſion of the Devil :] And there-
 fore He deſired to *absolve the Emperour*, and
 An. 1106 & Mat. all Chriſtian people quick, & dead, the
 Parif. pa. Clergy & Laity.] This ſeemes to be much
 11. the more likely ſtory. & the rather for that
 it ſuites ſo near that of *Pope Sylveſter*; who
 dying cryed out of the *Diſel* how he had
 beguiled Him! However it hath a *Popiſh te-*
 ſtimony, & therefore is the rather to be
 credited; whereas the common *Popiſh* au-
 thours, are generally ſo partial in all rela-
 tions that like not Their palats; and ſo full
 of incredible ſtories, that no ingenious man
 can reaſonably credit them, except in mat-
 ters againſt themſelves.

See His
 life S. 5.
 N. 511

It is remarkable that at the very time of
 Bzov. ad His death, he holden a great Synod, or Coun-
 an. 1015. cil at Mainz in Germany, by the new Pope
 N. v. Clemens; wherein Clemens confirmed,
Gregory was depoſed, excommunicated, and
curſed. And in token that as He loved cur-
 ſing ſoit beſell Him. For at, or very near
 the *instant time* thoſe curſes, were declared
 & read in Council, Pope Gregory dyed. And
 ſuch an end, had that great, but moſt wret-
 ched

ched instrument of the Prince of Devils: then whom, can hardly be found any, who ever mischieved the Church beyond Him.

A. D. 1086.

W

VICTOR the III^d, Pope Imperial
the Vth,

N. 8. Hfter the death of Gregory the new King *Hermannus* after some years faint struglings, was at last expelled of his own adherents. And tho by submission he had made his peace, yet soon after was slaine by an accident. At *Roma* the *Antipope* ruled, where a new Pope could not be quickly chosen, for want of sombody to accept the seat. After one whole year, was chosen that brisk *Abbot Desiderius*, who had to confidently avouched the *Roman Church* to be the *Mistres of all*, & ought to be subject to none, not considering that his *Imperial Majesty* ought to be head of that Church under *Christ*. But *Victor* was not crowned until the ensueing spring in 1087. For Pope *Clemens* held the Chayr from him. But stealing into *Roma*, having purchased the entrance by treachery, he got so much time there, as to be crowned, by the helpe of the Countess *Mattilda's* forces. But soon retyring he called a Council at *Beneventum*, where he confirmed the acts of his predecessor Pope *Gregory*. Which having done, it pleased God to smite him with death; as if it had been in displeasure against what he had done. Thus, tho *Gregory*, perished in his attemps, yet his works were crowned, & revived in *Victor*.

Plat. de
vit. ejus.
& Bz. ad
an. 1086.

Id. Bz.
ad an.
1087.
N. iv. & 5.

A D. 1083.

U

URBANUS the II^d, Imperial Pope
the VIth,

N. 9. And tho *Victor* perished in that worke of revivance: yet the revived workes were carryed on by *Urbanus the II^d*, who had been confederate both with *Gregory & Victor* in all Their wickedness. It was 5 moneths ere He reigned. But no sooner was the Crown on his head, but he confirmed all that *Gregory* had said or done. Which he had no sooner done, but cam his Master the Emperour, & the more lawfull Pope *Clemens*, and droue him out of the Chayr. And then went *Urban* to hide where he could be safest. But after two year, cam *Conradus* the Emperours son into *Italy*: whom the Pope having wickedly drawn in to rebel against his father. He brought home *Urban* into *Roma*. But *Clemens* held castle *St. Angelo* against Them both. Wherefore *Urban* departing thence to *Placentia*; Held there a Council, by which he set on foot that great expedition into the holy land, wherein many thousand millions of men lost Their lives to little purpose. For tho the designe seemed of a pious resolution: Yet in an age where wickedness ruled at the root of the motion. It pleased not God to bleis that which a rebellious Pope had promoted. However *Antioch*, & *Jerusalem* were gained. And then dyed *Urban*. He had promised forgiveness of sin to as many as would undertake the voyage; and by that meanes,

as

Trithem
Hirf. p.
118, 119.

Trithem
Hir. p.
118.
Ab. Ursp.
p. 230.
& plat. in
vit. ejus.

Bzovii
Annales.

as by a prophane cheat he drew in a world of people to lose Their lives: many of which he made use on by the way to establish himselfe in his throne: and to expel *Clement*, as if that had been the maine end of His designe.

A. D. 1100.

Ω

PASCHALIS the II^d, Pope Imperial the VIIth,

N. 10. Him succeeded *Paschalis the II^d*. In whose second year dyed *Pope Clement* after 21 years reigne. He had lived to see the death of three *Imperial Popes*, and to jostle with the fourth. He was undoubtedly the most lawfull *Pope*; but assumed no Imperiall clayme as King of Kings, as did the Other, and therefore was held as an *Antipope* not fit to suit with the *Popes* of the *Beast*. But however it pleased God for the punishment of a corrupt Church, that the rebellious, & proud *Popes* prospered, & were generally received rather then the peaceable & the more loyal.

A. D. 1101. *Albertus Antipope* and *Pope* the LXVIIIth.

How be it there was another *Antipope* in his place advanced, who was called *Albertus*; but wanting the helpe of the *Emperour* he fell before *Paschalis*, who entering *Roma*, dug up the body of *Clement*, & cast it into *Tiber*. For such it seems was the usuall pride and malice of these *Popes*, as to rage against the dead, when They could not have Their wills of the living. *Paschalis* thinking himselfe out of danger, renewed

Plat. in
vit. Pasc.
Bzovii.
Annal.

the wonted curses against the *Emperour*. But those proving fruitless, he found meanes at length to animate *Henry* an ambitious son against his owne father, who not taking warning by his brother *Conrad's* fall; in hopes of reigne complied with his fathers enemies. *Albertus* the *Antipope* aweary of a vaine title layd downe, at what time

Theodorichus: Antipope: Pope the LXIXth,

Crantz. Was chosen, who also held but a while.
m. 5. 36. *Henry* the *Emperours* son by his father over-

31. 33.

com, submitted, & was received againe to favour. But the *Pope* being aman lightly given to warfare more then religion; restlessly imploying his Emissaries to invegle the son against the father; *Henry* againe brake out into rebellion. And while he was treating with his father under pretence of peace, the old man was trayterously surpris'd. And the Bishops of *Mentz*, *Colen*, & *Wormes* cam in upon him, and proudly disrobed him of His *Imperiall* ornaments, in order to put them upon his son. And being demaunded for what reason? It was answered for that it was the *Popes Pleasure*.

Gobel.

2. 6. 55.

p. 218.

Ab. Ursp.

p. 246.

247.

Trithem.

p. 135.

136.

A. D. 1106. *Henricus* the IVth. *Imperour* the XVIIth.

Soone after these things, the old *Emperour* dying of grieffe, *Henry* His son was chosen *Emperour*. And on the same year arose up.

But

Sylveſter the IVth. Antipope & Pope
the LXXth,

But Pope *Pafchalis* ranting in pride & malice, cauſed the dead body of the old Emperour to be dig'd up, & to be kept unburyed: and ſo it remained five years. But Henry the new Emperour *comming* to *Roma* for coronation, the Pope proudly required of him to renounce *His right* unto the *Election of the Pope*. Which the Emperour denying to doe: He refuſed to crown him. But the Emperour making no conſcience of it to ſurprize *His Holineſſ*, made him his priſoner. At which the Proud Pope being made to tremble, pittifully ſneak't, & conſented both to crown the Emperour, & to forego his pretended privilege againſt him, in order to enjoy his liberty. Yet no ſooner was the Emperour gone, but *His Holineſſ* calling a Council, made no conſcience of it, both to revoke *His Agreement* with the Emperour, & to excommunicate him. But Henry returning to *Roma*, made the Pope to fly. And ſooner after it pleaſed God to ſmite him that he dyed. The truth is, It is a matter ſo abominable, to make a *Corporal Oath*, and in cold blood to revoke it, or to reſolve not to keepe it. That no ſort of *Paganisme*, or *Hereſy* can exceed it. For the Holy name of God, is ſuch, as being once taken upon oath; no hurt therein can diſpenſe with it. And therefore men whoſe Conſciences are ſuch, as oaths of God cannot bind: Are not ſitt to live, but where ever taken, without mercy deſerve to be cut to pieces. And

thus

Plat. de
vit. de vit:
Pafcal.

Bzov. ad
an. 1110.
1111. &
1116.

Pfal. 15:
4.

Bzov. ad. thus God suffered not this wretch to continue
 an. 1117. any time after he had don this thing. Then
 1118. was chosen

A. D. 1118.

Ω

GALASIUS. the II^d, Pope Imperial
 the VIIIth,

N. 11. Unto whom the Emperour
 consented, in hopes by him to be absolved:
 But the Pope stubbornly refusing, unless He
 consented to make appearance before the Synod;
 (which was as much, as to acknowledge
 subjection to the Pope's courts.) Whereupon
 the Emperour thinking to surprize him, he
 flipt away, out of his hands into France.
 Where calling a Council, he cursed the
 Emperour anew.

Mauritius. Antipope & Pope the LXXIst,

Plat. in But the Emperour being affrighted into
 vit. ejus. submission. This furious Holiness dyed
 & Bzov. before He could have the honour of ac-
 ad an. cepting it. Him

1118.

A. D. 1129.

Ω

CALIXTUS the II^d, Pope Imperial
 the IXth,

N. 12. Without opposition succeeded,
 and that without any Imperial consent. This
 man called a Council at Rhemes in France,
 where Henry had summons to come, but
 he appeared not. However offering termes
 of agreement, he consented unto all things
 of him required, but One: And that was
 the right of investing Clergymen: Which
 he alleged, had allwayes beene the right of
 his

his Predecessors, and which, he could not part with (He sayd) without consent of the States of the Empire. Which things were true. And yet for want of this one thing only, the Pope & Council did *excommunicate Him*: Many Bishops had pleaded much against it, & stood off to the utmost before They consented. But *His Holiness* was so peremptory, that They must consent, or be Themselves cast out. This Pope also intruded a clerke upon the *King of England* to be *Archbishop of Yorke*. Whom *Henry* then King refused; but he also excommunicated; was made to accept. After these things, the Pope coming into *Italy* besieged *Burdinus*, otherwise called *Mauritius* the *Antipope* in *Satrium*; and having taken him, led him in disgrace thro' *Roma* upon a *Camel* with his face to the taile, and thrust him bound into a Monastery. Then pursued he the *Emperour* into *Germany* with thundering curses; whose princes forsaking him thereupon, he submitted, to lose the *Investiture of the Bishops*, an to parth with all things of him required. And made a graunt thereof in writing under hand & seal, in a solemne instrument of acknowledgement, and then was absolved. This instrument was read in great triumph in the fields, in presence of more people then the place could containe, & afterwards was hung up in the Great Church at *Lateran*, as a standing Monument of the victory of the *Papacy*, over the *Emperours*. And two years after, *Pope Calixtus* dyed.

Plat. de
vita ejus.

Bzovius
ad an
1119.&c.

Roger
Hove-
den.

Bzov. ad
an. 1121.

Plat. in
vit. Pap.
Cal.

Ab. N. 13. Thus the Emperour *Henry the*
 Ursp. pa. IVth, was justly punished for his wicked
 267. compliance with the Pope, against his owne
 father *Henry the III^d*. But Pope *Calixtus* had
 little joy of his success, who so soone as he
 had been Gods scourge upon the Empe-
 rour, was snatcht out of the world by God;

Isa. 10: as when a man burns his rod after the worke
 12. 15. done. And the Antipope *Mauritius* set up by
Henry, after he had afore consented to *Gela-
 sius*, who tho unworthily left by his patroon
 the Emperour, as a prey to his enemy; yet
 was justly given up of God, for his unlaw-
 ful medlings. These six last Popes, are by

Martin.
 Pla. Bar-
 ron. Bzo.
 Gene-
 brard.

the Roman Authours much applauded for
 Their Holiness. But what ever other virtues
 They made shew off: plaine it is Their Pride
 was intollerable, which never feared, or once
 stuck to commit, & be guilty of any
 quarrels, seditions, rebellions, warres,
 murders, perjuries, & rapines, so as it
 might reigne, & have it's way. And where
 pride reignes rampant, as it was, in every
 one of these six, what roome for true virtue
 can be left? In such a case, the virtue of a proud

Mat. 7: wretch, sits upon his manners, as gold or
 6. silver lace, upon a ragged filthy garment,
 or as a jewel upon a swines snout; which is to
 no purpose, unless it be for mischief. It is

See Euf.
 Ec. Hist.
 of their
 lives.

written of *Trajan*, *M. Aurelius*, & others,
 with great brag of the Pagans, what men
 They were, of prodigious virtues, as is
 said of These Popes: And yet were They the
 greatest Persecutors, of the true people of God.
 For these having the greatest interest in the

Prince

Prince of Devils, were therefore by him inspired with a *face of piety*; in order to become the more fit engines to worke mischief. And so the notable *Heretiks*, *Arrius*, *Eusebius* of *Nikomedia*, *Novatus* & others, were not without some mixtures of *virtue*: for otherwise They had never ought prevailed. And so had not these *six Popes* been accomplished, as is said of them, They had never compassed Their matters to overtop *Emperours* & *Kings* as They did, all over *Christendom*. I humbly conceive this erection of an *Empire in the Church*, above the *civil Magistrate*, is one of the most *damnable Heresies* that was ever started: as a matter against all practises of *Jewish*, or *Christian* times, (except in the mean attempts of the *Asmonaan Priests* in an age corrupt, & not at all to be admired:) and against the sense of Holy writt, both in the *Law* & the *Gospel*. Our *Saviour's* lesson was, *learne of me, that I am meeke & lowly in heart*. And the lesson of the *Popes* is, *learne of us to be proud & insolent & revengefull!* *Christ* gave in Charge to his *Apostles* not to exercise *Lordship & Authourity*, after the manner of the *Gentiles*; but to *learne how to serve & to obey One another*. And yet these clayming to be *Apostolical*; will not be satisfied, unless They may have *Lordship & Authourity* unto the *highest nitch!* *Christ* said His *Kingdome*, was not of this world: and therefore would not let His *servants* fight for Him: and when They would have made Him *King*; He would not be *King*.

2 Cor.

11: 14,

15.

Matt.

11: 28.

Luk. 22:

25, 26.

John 18.

36.

Mat.

26: 52.

John 6:

15.

- But these virtuous men, must be *Kings*, or *Nothing*! must have a *Kingdome in this world*, or *none at all*! must have Their *Servants fight for Them*; or else They'l curse Them to the Devil to be Damned! what shall we say then? was this *Calixtus*, (and so of his fellows,) an holy man, a virtuous man? was he of God, & Christ? No sure, He was not like Christ, nor his *Apostles*: but rather like the *Pagan Roman Kings* who delighted to be worshipped: or Like the *Beast*, the *Beast that came out of the Sea*; (and that *Sea* is meant of the *Church*;) and this *Church* is like that *Sea which cast up mire & dirt*. Was ever prouder man knowne then *Pope Calixtus*! Who would have no peace with the *Emperour*, that was of certaine right His *Master*, & His *Sovereigne Lord*; unless He would fall down & worship Him, as the Devil required of Christ? And of that worship he would not abate him one ace. Wel! he had his wil, the *Emperour* did him worship, even as he would himse! But then God tooke this *Beast out of the world*; as no longer fit to be endured. For God resisterh the proud.

A. D. 1124.

U

HONORIUS the II^d, Pope Imperial
the Xth,

N. 14. The next elected *Pope*, was *Honorius the II^d*. In these dayes *Priests* marriages were quite cryed downe, but not yet totally suppressed. Wherefore to suppress these things in *England*, One *John Crenensis*, *Cardinal Legat*, cam to *London*; and was so

so strict, that he admitted not *any Priests* to keep so much as a woman of any sort, in house with him. But anon after, to his great shame, and to the shame of the *Pope*, and this wicked practise in suppressing *lawful marriages*; this great *Prelat* was caught in the night, guilty of *that thing* (& that most *viciously*) which he had so much condemned. In these dayes came to *Roma* one *Arnulphus a Priest*, who openly, & freely preached against the *pride*, *avarice*, & *incontinency* of the *Clergy*, most earnestly exhorting Them to follow the example of *Christ*. This man was much honoured of such *citizens*, & men of *Authourity* that had any thing of goodness in Them. But was therefore so much the more hated of the *Cardinals*, & the other *Clergy*. And in the end was by Their meanes treacherously killed. In these dayes also complaints began publikly to be made against the number of *holy days* increasing vice: and of over much, & over curious *singing & musick* in Churches, where by the more needfull service was abridged: and of the multitude of *begging friers*, the cause of idleness: and of the negligence of *Prelats*, in reprooving vice; and of the *wantonness* of Their Servants; and of Their Excess in apparel: and of giving benefices for favour without merit; the ground of ignorance: and of the want of the old bookes of godly Councils in the primitive times to be read in Churches, whence *new schismes* were much vented for truth; and many such like matters began

Roger
Hoveden
Hist.

Plat. in
vit. Ho-
norii.
Trithem.
p. 157.

Lib.
2do.
Concilior
impr.
Coln.

198 Chap. the V. §. 6. N. 14, 15,

publikly to be reprov'd. In these times the Pope being now *absolute Lord* over all *Emperours & Kings*, *Honorius* reigned his whole time in peace.

A. D. 1125. *Lotharius* the II^d. Imperour the XVIIIth,

Henry the Emperour, dyed without issue: Whose next heir was *Conradus*. But by meanes of the Popes Legat, *Lotharius* the Saxon who had been allwayes a Popes man was chosen, & *Conradus* was put by: who patiently laid aside his clayme: For Pope *Honorius** had *excommunicated Him*. And those thunders in those days could not easily be resisted. But *Honorius* after 5 years reigne dyed.

Trithem
p. 156.

A. D. 1130.

W

INNOCENTIUS the II^d, Pope Imperial the XIth, And

Anacletus Antipope & Pope the LXXII^d,

N. 15. Then followed a dangerous schisme. For the *Cardinals* divided, some chose *Innocentius* the II^d, and others chose *Anacletus*; who being rich made the most friends, & drove *Innocentius* out of *Roma*. Between these two was much bloudshed the Church being divided: as it allwayes is where men come in place more for *Dominion* sake then for religion. Then followed the Common bulletts of the Church, *Excommunications*, & *Curses*, of Pope against Pope, and their adherents which held 7 years: while *Innocentius* travailing thro *France*, & *Germany*, was most generally owned.

There was in those dayes a popish Saint called *Bernardus* a man of great reputation: who siding with *Innocent*, was his great helpe. Infomuch as *Lotharius* the Emperour also siding, in the 4th. year cam to *Roma*, & caused *Innocentius* to be possessed of his Chavr: And then was *Lotharius* crowned by Pope *Innocent*. But *Anacletus* at same time being powerfull in *Roma* could not be cast out. Until *Lotharius* fighting against *Roger* of *Apulia* draue him into *Sicilia*. And then *Anacletus* dyed.

Plat. de
vita Inno-
centii &
Bzovii
An.

A. D. 1138. Victor Antipope & Pope
the LXXIII^d.

But yet *Roger* againe recovering, one *Victor* was advanced into his place. However *Innocentius* was now lord of *Roma*. At this time also dyed the Emperour *Lotharius*.

A. D. 1139. Conradus the II^d, Imperial the XIXth,

In whose place the next year was Chosen *Conradus* the sifers son of *Henry the IVth*, who had once afore stood in for it. At this time Pope *Innocent* & his *Cardinals* went out to battel against *Roger* of *Apulia*. Who being the better souldier surprized, & made all the *Churchmen* his prisoners, on the 10th. of *July* 1139. But *Roger* more civil, then the *Popes* were wont to be in Their success; required only to be absolved from *Excommunication*, and to be confirmed in his Kingdome of *Sicilia*, & his son made King of *Apulia* & *Calabria*. Which the *Pope* readily consenting to; He & His *Cardinals*

Plat. de
vit. Inno-
cent.

Bzov. Cardinals were released; out of prison. Tho
 ad an. the Pope never loved Roger afterwards, nor
 1141, N. was thankful, but sought occasion of quar-
 viii.rels. After these things the Pope was not
 a Tri- without trouble, For the citizens of Roma
 them, p. clayming old privileges, sought to share
 168. & the reigne with His Holiness, which he ne-
 Bernardi ver able to restraine, as was thought, dyed of
 Ep. 189. griefe. In his time were famous men, who
 b Or stood up for the purity of religion, against
 Frising. the Popish errours, Such as were a Petrus
 de gest. Abailardus; and b Arnoldus de Brixia who
 frid. 1. challenged St. Bernard to disputation:
 48. 49. And c Petrus de Bruis who had many fol-
 c Ge- lowers.
 nebrard.
 p. 916.

A. D. 1143.



CELESTINUS the II^d, Pope Im-
 perial the XIIth,

N. 16. After Innocent dead was chosen
 Celestinus the II^d, without the suffrages of
 the people; as Innocentius the last Pope had
 decreed. Him St. Bernard congratulated in
 his new honours, as one whom he esteemed
 his companion in virtue & Holiness. And
 Bzovius the Roman authours do say he was an honest,
 ad an. & good man. Now it is an hard thing to take
 1143. any mater on trust from those Authours,
 who always counted Them Holy & Good,
 who favoured Their superstitious, & Ido-
 latrous doctrines; and were trusty friends
 unto all the insolencies of the Popes. And
 yet it cannot be denyed but that Damianus
 a man famous in time of Pope Nicholas the
 II^d, and Bernardus of this present age, were
 men

men endowed, with sober principles; and free from most of the gross corruptions of the *Roman* Clergy; and without doubt were vertuous & good in comparison of Others: altho They were guilty of many of the corruptions of the *Roman* opinions. However this *Celestinus* continuing Pope but a small while, as scarcely halfe a year; It lookes, as if it had pleased God to take him away from a people, & out of an office, not worthy of him. About this time began that good man *Waldus* of *Lyons* to call upon men to lead an holy life.

A. D. 1144.

Ω

LUCIUS the II^d. Pope Imperial the XIIIth,

N. 17. After *Celestine* followed *Lucius* the II^d. Who by words, or signes having given the *Roman* people to understand what he would be at. They presently tumultuated against Him; and continued so doing, for almost one year; until in the end His Holiness was slaine by a stone out of an uncertaine hand; or as others say dyed of griefe because he could not have his will,

Plat de
vit. ejus
& Bzov.
ad an.
1144. &
1145.

A D. 1145.

Ω

EUGENIUS the III^d. Pope Imperiall the XIVth,

N. 18. Then becam *Eugenius* the III^d. Pope. Who driven out of *Roma*, by the Consuls of the City: He tooke up his seat at *Viterbium*. And yet returning to *Roma*, but finding the *Romans* stil unquiet, he went

Cc

into

Plat. de vit. ejus; *Holy land*. And was much observed of & Bzovii Christian Princes. In his time *Hildegardis Annales*. a Nun admonished publikly against the vices of the Church, and prophecyed of a Change. Pope *Eugenius* very civilly permitted her prophecies. And was not so apt unto cursing as his predecessors; but very patiently endured the affronts of the *Romans*.

A. D. 1152. Friderik Barbarossa Imperour the XXth.

In his time *Conradus* dying, his brothers son *Friderik Barbarossa* was chosen Emperour. And before he dyed the *Romans* reconciled Themselves unto this pope, and received him with much honour into the city, where he dyed.

A. D. 1153.

Ω

ANASTATIUS the IVth. Pope Imperial the XVth,

N. 19. *Anastatius* the IVth, succeeded *Eugenius*. But his time was short: And what he did in his time was so little, that it can hardly be stiled good or bad. Something it seemes he gave to the Church, and he began to build but dyed soone after one year over.

Plat. de vita ejus.

A. D. 1154.

Ω

HADRIANUS the IVth, Pope Imperial the XVIth,

N. 20. After him *Hadrianus* the IVth, enjoyed the Triple crowne. In whose time
came

came the Emperour *Friderik Barbarossa* to *Roma*, for Coronation. Whom the Pope meeting out of towne, there arose a controversy about holding the *Popes stirrop*, which the Emperour at first neglecting, until told of his error, then he held the *left stirrop*, instead of the right, saying *He was not used to hold stirrops*. Howbeit riding together into the city the Emperour was crowned. But the Pope told him he must conquer the *Kingdome of Apulia* for him; in requital of his Coronation. But tumults & seditions happening in the city, between *Romans & Germans*, the Emperour tamed them, but yet hastened out of towne. This was a very proud Pope, who had interdicted the whole city of *Roma* for a blow given a *Cardinal* by chance. And excommunicated *William of Apulia* for a small fault. And one saying the Emperour was above the Pope, was brought before this Pope, & condemned to be burnt: & his ashes were cast out. The Emperour departed; the Pope sent after him an *Epistle*, wherein among other things were said what a favour was done him, by his mother the Church in giving him the *Crowne*. Whereupon the Emperour disdainng at the *Popes* pride, as if he had upbraided him: And calling to mind what a posture he saw at *Roma*, of a picture of the Emperour *Lotharius* kneeling, while Pope *Innocent* in his robes sett the *Crown* on his head. He became so disgusted at the pride of the man, that he resolved to pull it downe. But this affront healed by good words; the Pope excusing, that he

Bzovii
Annales.
ad an.
1155.

Gobel
et. 6.
cap. 60.

Bzov. ad
an. 1157.

Crantz.
6. 35. &
Gobel. et.
6. c. 60.

wrote in commemoration, and not by way of *exprobation*. But then more letters passing, the Pope wrote himselfe to the Emperour, [*Your most blessed Father the Pope salutes you; and the College of Cardinals your brethren.*] In answer to this the Emperour set his *own name before the Popes*, and directed to him in the *singular number*. Then

Annales
Suevia. was his Holiness much exasperated. And wrote saying [*in letters to us, Thou settest*

In litteris ad nos missis nomen tuum nostro proponis, in quo insolentia, ne dicam arrogantia nomen incurris, &c. respice.

Thy name before Ours. In which doing, Thou art Insolent, not to say arrogant &c.

Repent.] Now from these paper conflicts it was hastening apace to blowes. For the Pope incited the *Lumbards* unto rebellion: and upon that condition, they requiring it, he sent letters to the *German* bishops saying; [*That the Pope had translated the Empire from the Greeks to the Germans, so as the King of Germany could be no Emperour before crowned by the Pope; and by his consecration He reigned Emperour: and that all the Emperours were but Advocates to the See Apostolical. And what ever They have, They have of us: and it lyes in our power to translate the Imperial power back againe to the Greekes, or to give it to whom we will, being set up of God above Countreys & Kingdomes, to destroy pluck up, & Plant. &c.*] This was certainly a mouth speaking great things! And withall he sent out a Bull of excommunication against the Emperour, and absolved the *Italians* from Their

Annales
Suevia.

Rev. 13:
5.

Their allegiance to him. Hence followed rebellions in *Lumbardy*, and the Emperour invaded with fire, & sword. But while these things were going on, the Pope in company with his *Cardinals* walking a broad, was choaked with *fly gott into his throat*. He was humbled a little before his death, with dread of the Imperial stormes invading, and said in his anguish [*There is no more miserable life then to be a Pope; and to come to it by blood, which is not to succeed Peter but Romulus, who to reigne alone slew His brother.*]

Bzov.
ad an.
1159.
peucer
p. 440.
& Ab.
Ursp. p. 2.

A. D. 1159.



ALEXANDER the III^d, Pope Imperial the XVIIth,

N. 21. Him succeeded two Popes together: *Alexander the III^d*, & *Victor the IVth*, both chosen by the *Cardinals*. *Alexander* (it was said,) had the most votes, but *Victor* had with his votes, the *Imperiall consent*, and was consecrated, & claymed as *Pope*. The Emperour calling a Council at *Pavia* in *Lumbardy*, summoned both Popes to plead Their cause before the Council.

Victor the IVth, Antipope & Pope the LXXIII^d,

Appeared: but *Alexander* appeared not, denying that the authourity Imperial could call a Council, whereupon *Victor* was declared Pope by Imperial authourity. But *Alexander* excommunicated, & cursed, both the Emperour, & Pope. Yet however *Alexander* durst not abide in *Italia*, but passed

Plat.
de vit.
Alexan-
dri &
Bzov.
Annales

over into *France*, where he called a Council at *Turon*, and declared all Clergy men *Prophane*, who should receive orders from *Pope Victor*. Undoubtedly according to just rites of the Church the *Imperial confirmation*, was a better title, then the most votes of the *Cardinals*: And tho the *Emperour Henry the IVth*, by an instrument under hand & seal, had condescended to abate that right; yet it shall seeme, that the *divine right* of the *supreame Magistrats* over a Church officer, and the binding force of a decree made by *Pope & Council*, at the holy *Altar* by a covenant or agreement with the *Emperour*; and ratified with a *curse* upon the *Transgressors* imposed, cannot so easily be disannulled by, one single *Emperour*, by a deed under hand & seal. However *Alexander* had the lucke of it to be generally accepted, and *Victor* was esteemed but as an *Antipope*. Yet he held the throne during his time, which was but 4 years, and He dyed.

A. D. 1164. Paschalis the III^d. Antipope & Pope the LXXIVth.

Then was chosen Paschalis the III^d. another *Antipope* in his place, who held 5 years. During most of these times were the *Italians* in *Lumbardy* severely pressed with the *Imperiall* forces. For They *absolved* from *allegiance* by *Alexander* stiffly stood out in rebellion. Whence much bloodshed followed, to satisfy the obstinate humour of that proud *Pope*.

Bzovii
Annales.
& Plat. in
vit. Alex.

But

A. D. 1170. Calixtus the IVth, Anti-
pope & Pope the LXXVth,

But *Paschalis* dying, *Calixtus the IVth*,
was chosen *Antipope*. Who held but a little
while.

A. D. 1171. *Innocentius the IIIrd*, An-
tipope & Pope the LXXVIth,

And then *Innocentius the IVth*, was cho-
sen *Antipope*. Now during these Conten-
tions, it happened that the Emperour ha-
ving tamed the Lumbards with much suc-
cess, & great slaughters: at length conten-
ding by sea with the *Venetians*, *Otto* the
Emperours son, being too forwards in fight,
was taken Prisoner. And this prey being
thus taken, could not be ransomed upon
any easier termes, but by the *Fathers sub-
mission to the Pope*. But however this great
Prince had so much fatherly care for his sons
liberty, that he gave away all the advan-
tages he had gott by his armes, and exposed
himselfe at the *Popes* mercy, to deliver his
child out of thraldom. But alas, the tender
mercies of the wicked, are very cruelty. And
so found the Emperour those of the Pope.

For in confidence to overcome so great
a Churchman with his kindness, He pre-
sented himselfe before him, in *St. Marks*
Church in *Venetia*, where *Alexander* ap-
pearing in great State, the Emperour kneel-
ing downe at his foot prayed to be absol-
ved. But this proud wretch; instead of
taking him up, & saying (as *St. Peter* did in
the like case) Stand up, I my selfe also am a
man:] Most proudly set his foot on the Em-
perours

Plat.
de vitis.
& Bzovii
Ann.

Pro. 12:
10.

Act. 10:
26.

perours neck, saying, as in the 91st, Psalme

Psal. 91:13. Thou shalt tread upon the Lyon & the Adder; and shalt trample under foot, the young Lyon & the Dragon,

[*Super Aspidem & Basilicum ambulabis, & concalcabis Leonem, & Draconem.*]

At which insulting language the Emperour disdainig, answered [*non tibi sed Petro*] (meaning) this submission was not intended for Him, but unto St. Peter. But the Pope Bzov. ex. replied [*& mihi & Petro*:] intimating that Cod. Bessarionis himselfe would have share of that glory with Cardinal himselfe abominated to desire. But the Emperour Bib. Marcianæ considering where he was, silently submitted, and promised to receive Alexander for true Pope, and to restore unto the Church what They claymed. And then was he absolved, & admitted to kiss the Toe of his Holiness, as a great favour. But to the Duke of Venetia who had so successfullly occasioned this opportunity, His Holiness indulged great favours, as to wed the Sea as his Spouse yearly, by casting a gold ring into the sea in token of this success, which ceremony is still observed, and likewise he indulged the whole city with the privilege of Berg. 12 1 volater 22. &c. Peuc. c. 4. P. 442. Bzov. ad an. 1177. N. iij. Forgiveness of sins to all Christian people, comming to St. Marks Church for devotion upon St. Markes day, for ever. Such was the matter of fact, and the Roman Churchmen are not ashamed of it, but rather glory therein: but how abominable such things are, I leave to Gods judicature.

During these things in Italia were great differences

differences in England betweene King Henry the 11d. and Archbishop Thomas of Canterbury, whose great virtue it was esteemed, that he was as stubborne as His Holiness in standing to his proud humours. In favour of this Thomas, Pope Alexander sent his Legats to intercede. Whom the King something threatening for Their sawcyness: (& it's likely the more boldly because of the Antipopes in those dayes contending) The Legats made answer [They cared not for His threatening, for that They belonged to a court, which commanded Emperours & Kings.] But in fine This Prince also submitted unto Pope Alexander, and after Thomas slaine, he submitted to all such penance as the Pope required.

N. 22. Somwhile before this Pope there lived in France at the city of Lyons, one Waldo a rich man, who upon sight of a man in Company on the sodaine falling downe dead; like a man awakened out of a dead sleep, becam a serious convert unto Christ. And as his conscience had preached to him, so began he to instruct others, in an holy, and charitable way of edification. Now from such a small beginning, as from this One man, arose innumerable Converts: One instructing another in a brotherly way of charity; and among others some also in Priestly orders, being won unto the faith, then began They publikly to preach up reformation of religion. Whence were They soone taken notice on; and the more noted, They the more increased, Good men

Id, Bzov

ad an.

1169.

N. 1.

1 Thes.

5: 11.

Altitio

dorus.

D d

dayly

daily joyning Themselves to Their number. These at first were called *Waldists* or followers of *Waldus*. But as it is usuall, where virtue & piety do increase; so also does malice as fast advance in order to suppress it. And so it happened here. For these *Waldists* grown numerous, were soone afflicted, especially by the *Clergy*; with loss of goods, fines & imprisonments; al which They chearfully enduring, were then called *the poor men of Lyons*. But thence followed at length imprisonment, & exile, and death: and then began They to disperse into *Savoy*, *Piemont*, & other parts. And the more They scattered, the more still They increased. Insomuch as in the

Trithem: times of this Pope *Alexander*; There were of
Hir. p. these men, learned Teachers, & famous
193. 194. disputants such as were *Arnoldus*, *Marsilius*, & *Theodorichus* and others; and then

Mat. Pa- They were called *Albigists*, & *Cardists*
rif. p. 132. from the places of Their abode, & *Katharists* or *puritanes* from the strictness of Their religion. And now Pope *Alexander* having overcom all his troubles, at length he held a Council at *Roma* in the year 1179 of 300 Bishops. Wherein among other things these holy men the poor *Albigists* were con-

Philip. demned as the greatest pest of *Christendom*,
3: 20. and yet were the only men therein in a manner, whose Conversation was in heaven; as such who medled not but in the things of *Christ* for good. But as our Saviour had forewarned; saying: * the time shal come, that he who killeth yon, will call it, doing God good service.

* John
16: 2.

vict. So here at this Council it was decreed, by Pope *Alexander*. That all men what so ever, who would fight against these poor Holy men, shall be forgiven all Their sins, upon that condition. *Hildegardis* Lady Abbes of *Rupertum* who wrote Epistles to Emperours, & Kings, wrote of these men, in the time of Pope *Eugenius the III*d. about what time They were new beginning to multiply. At the same time, & Council, it was decreed, that *Saints & Relicks* should be worshipped: only provided, that men be *not drunke* in time of Their worship; and that They worship only such *Saints & Relicks*, as are, or shall be by His Holiness authourised. And thus the true worship of God was dayly cryed down; & depressed; and the worship of the Pope & Popish *Saints* came into place and power. And as did the woman or the Great whore in the vision; so the Pope, & Papacy began to make warre with the saints & to overcome Them. He also tooke away the cup from the Layty, and began the communicating in one Kind only.

N. 23. Now during the reignes of these triumphant Imperiall Popes of Roma: where was the true Church? Certaine it is, that where pride, prophaneness, & sensuality did reigne; where Atheisme, and Idolatry, murders, & rapines were rampant; there could be no good religion; And where was no good Religion; there could scarcely be found a true Church of God. True it is, that at Roma, as well as else-

Reiner;
con. Her;
Ch. 4.
John
16: 2.
Baronii
Annales.
Bzov. ad
an. 1179:
& 1181.
& *Gene-*
brardi.
Chr. p.
932. 936:
Bzov.
ad an.
1181.
N. ij.
Rev.
17: 2, 3.
Ch. 13.
7.
Peuc;
4: pa. 183:
184.

Isa. 50:
1.

Mat.
28: 18,
19, 20.

1 Sam.
2: 12, 13.
2 Kin.
16: 10,
11, 12.
John
6: 70.

Rev. 12
6. 14.
2 Kin.
19: 18.
Ch. 18:
4.

where in many places, there had been a true succession of Churchmen, rightly descended from the virtue of *Christs proper hands*: and this hath thoro all ages kept up an holy conveyance, of the sacred authority both of Magistracy, & Ministry, from *Christ* himselfe downewards, unto this present. But alas, all this may be, and yet Truth & Holiness may be utterly wanting both in that Magistracy & Ministry, and that oftentimes, once & againe: as it was in the dayes of *Hophni & Phinehas*, and in the Corrupt time of Idolatrous *Urijah*; and under the *Apostleship* of prophane, & treacherous *Judas*, of whom *Christ* said: [*Have not I chosen you Twelve, and One of you is a Devil.*] And yet the persons by that *Devil* baptized, were also baptized into *Christ*: and so by the same rule might They have been ordained into an holy function of *Christ*, had that *Devil* by the laying on of *His hands* made any *Priests*, or *Deakons*. There may be (no doubt) a True Church in the wilderness: as well as there was in the dayes of *Elijah*, in Caves & Dens of the earth, wherein were hid 7000 *saints*, who had never bowed the knee to *Baal*; who at that time, were the true Church of God, in *Israel*, yea tho there had been neither *Priest*, nor *Prophet* among them. And thus tho the rightfull virtue of Succession, & the holy power of ordination may abide well invested in the papal throne, and in the Bishops thereto appertaining: yet this notwithstanding the very persons with that holy power endued, may be of the

the *Synagogue* of the Devil, & no true members of *Christs Church*, as was *Judas*, and as were *Hophni & Phinthus*, &c. And the Churches wherein such *Judas's* do reigne, may well be as corrupt & false to *Christ*; as a woman divorced from Her Husband for her whordomes: while at the same time, there may be a true Church in the wilderness, that has no succession of *Bishops*, or *Priests*, but what has been out of that adulterous Society. A right succession of *Bishops* down from *Christs* immediat hands constituted, is (as it were) an holy Shell, wherein religion, & the true Church lyes hid, so as it shall not be lost; (tho that Shell be as rotten as were the dislevered planks of *Noah's Arke*, when pick't up & brought to the fire, to be burned:) But the true saints of God, are as that sound kernel, which when the Shell is cleft, & rotten, breaks forth, and grows with great increase; even as Those, which are called & owned to be the true household of God on Earth. And after this rate, tho the Pope, & his Clergy may certainly be but *Fuskers* of Religion Themselves: yet thoro those meer hulkes it hath pleased God to convey the honour of his Great name from age to age; even as by the wood of *Noahs Arke*; which rotted & was burnt, he made an instrument to carry on the body both of Mankind, & of his Holy Church. For as out of a wicked father may spring an Heavenly Child: So out of the ordination made by such a Devil as was *Judas*; may be brought to light, a burning & a shining

Hof. 3:

4, 5.

I Tim:

3: 15.

Philip.

I: 15, 16

17, 18.

Evangelist. And such were these *poor men of Lyons*; *Laiks*, who found the light of the *holy Ghost*, from a Coal blown by the *Devil*; and *Clergy men*, who received the authority & blessing of *Christs Commission*; by a message sent by the hands of the *Devils Angels*. And thus were They the true *Saints of God*, tho cursed by Gods pretended *Vicar*, and murder'd, banish't, and in all things dealt with, as if They had been the worst of *Jewes*, *Turkes* or *Sarragenes*; and that no man under paine of the *Popes curse* might harbour Them, or give Them bread. And ifso, how miserably were those *poor Souls* be had; who were sent by the *High Priest of Satan*, to cut the throats of Gods dearest *Saints*, in expectation to have Their sins forgiven by the *Devil*, in defiance of the God of Heaven.

N. 24. *Pope Alexander* having thus brought down the Emperour of the west upon his knees: and also the *King of England*, (at that time as great a Monarch as any that reigned in *Christendome*,) to doe penance at his appointment. What a mighty Prince was He? And who was able to make warre with Him? For now no *Archbishop* could receive His *Pall*, unless He did first swear obedience to the *Papal Chayr*. And all *Archbishops* being thus tworne, all *Bishops* & all *Christendome*, were as fast tyed to the *Pope*, as humane policy could bind mankind, to mainteine the *Papal regalities* against all *Christian Men*. And so great was His Holiness grown in these dayes, to be, that

Act. 16:
16, 17,
18.

See
Bzov. ad.
an. 1179.
N. ij.

Rev. 13:
4.

Bzov.
ad an.
1179.

that in a manner what ever he list to desire, no *Christian Prince* could easily deny Him. And his Revenues al over *Christendome*, were so great; that in a manner all what he would have, was his. He having so many wayes by hooke & by crooke, by blessing & Cursing, to get any thing; that nothing could be kept from him. And to this purpose it was ordinary with him, to send abroad his Nuncios year by year into all Kingdomes, in a way of plausibly beguiling Holiness, to taxe all Kingdomes & Churches with endless summes of Money. So as what by bribes to be excused from the warrs of the Holy land, and by the tenth of spoyls gotten there, & what by Fees & first fruits of all Bishops entring into Their benefices; by the *Archbishops Pall*, by licences for marriages, by dispensations for breaking oaths & vowes, & for marrying within degrees of consanguinity contrary to Gods law; for eating flesh in lent, for divorces from marriage, by indulgences for forgiveness of sins, by canonization of *Saints*, by guists for delivery of Souls out of purgatory: and such like things, & ways of Incomes innumerable: His Commings in were immeasurable, & his Treasures were infinite. For here, all sorts of religion were sold for money in such a manner; that if the *true God of Heaven* had sent to preach such a religion, even heaven it selfe would have been despised; and Hell would soone have extended to shake hands with the *Imperiall throne of God*. But this cannot be

Matt.
Parif. Hoj
veden:
&c.

Rev. 20.
14. befo, and therefore God be blessed for ever !
But let Death & Hell be cast into the Lake of
fire, that burneth for ever. But with in
two years after these Decrees, Alexander
dyed.

A. D. 1182.



LUCIUS the III^d, Pope Imperial the
XVIIIth.

N. 25. After Alexander, reigned Pope Lu-
cius the III^d. Who pestered with Roman se-
ditions, was forced to fly for his peace unto
Verona in Lumbardy, and to dwel there.
He had some quarrels with the Emperour

Plat. in about the Bishop of Tryers, whether His, or
vita ejus. the Emperours Man should be installed?
& Bzov. And after 4 years, He dyed. Whom

A. D. 1185.



URBANUS the III^d. Pope Imperial
the XIXth.

N. 26. Followed. He had farther quar-
rells with the Emperour, & had pro-
ceeded to excommunicate him, had not
the Veronians, & others, who cared for
no more such quarrels, dissuaded Him.
However he consecrated the Popish man,
Archbishop of Tryers; and excommuni-
cated the Emperours choyse. Whence the
Germans gave him the name of Turbanus.

Plat. in Germans gave him the name of Turbanus.
vita ejus. But within two years came news of Je-
& Bzov. rusalem taken by the Turkes, for grieve of
which, he dyed. Then was

A. D.

A. D. 1187.



GREGORIUS the VIIIth. Pope Imperial the XXth.

N. 27. Chosen in unto the Papacy. And was no sooner chosen, but withall speed he sent out unto all Christian Princes; to draw Them in to wars for the *Holy Land*. And it was but time to make hast. For within two moneths he also dyed.

Plat. de
vita ejus
& Bzov.

A. D. 1188.



CLEMENS the III^d. Pope Imperial the XXIth.

N. 28. Next ascended the Throne *Clemens the III^d*. In whose time *Guido* King of *Jerusalem* was delivered out of prison upon his oath made to renounce his Kingdome, and to goe into *Europe*, and to come there no more. But the *Roman Bishops* perswading him, that his Oath made for fear, & to the prejudice of religion, was vaine, & therefore not to be kept: thence drew in the man by a wilfull breaking *His Oath made before God*; to returne, and to clayme againe his Kingdome, & He did so. And thus these *Papish Bishops* appeared worse then the *Turkish Musti*. For They trusted a man barely upon his oath, presuming no man durst be so prophane, as to adventure *Gods jealousy* in such a case, But the *Papish Bishops* had so corrupted Their religion, as no fear of *Gods dread Majesty* was left in Them. But *Clemens* violently pursuing the *holy*

Vitriac.

Plat. de
vit. ejus.

Ec

WATTE

warre, (as 'twas called,) The Emperour *Frederik* also went on this voyage, & dyed by the way. Whom *Henry the Vth.* His son succeeded.

A. D. 1190. *Henricus* the Vth: Emperour the XXIth.

And about this time *William* King of *Sicilia* dying, left his Kingdome with his daughter *Constantia* unto the new Emperour. But *Tancred* the Bastard son clayming, *Clemens the Pope* confirmed the battard against the lawfull heir. And after a few years dyed.

Plat. de
vit. Clem.

A. D. 1191.

Ω

CÆLESTINUS the IIIId. Pope Imperial the XXIIth.

N. 29. After *Clemens*, *Cælestinus* the IIIId, enjoyed. In his time came *Henricus* the Emperour to be crowned at *Roma*. But *Cælestin* kicked the Crown with his foot, before he sett it on his head: Intimating that it was in his power to sett it on, & to kikk it off againe. It seemes the man *heavenly* by name, had infernal thoughts in his heart. This man spent most of his time in building. And after 7 years reigne dyed. And

Bzov.

ad. an.

1191.

N. iij.

Annual.

Sueviae.

A. D. 1198.

Ω

INNOCENTIUS the IIIId. Pope Imperial the XXIIIth.

N. 30. Gained the triple crowne. It may be remembred that in the life time of *Henry the Vth:* there was an agreement made, & ratified by the Emperour, &

52 Princes of the Empire, & Pope Ca-
 lestin thereto also consenting, all under
 hands, & seals; that the next heir should
 be allwayes chosen Emperour, and the
 Kingdoms of *Sicilia*, *Apulia*, & *Calab-
 ria*, & the principalities of *Capua*, &
Spoletum should be layd to the Empire.
 Now Henry being dead, left Frederik His
 son, a child, under the tuition of Philip
 his brother. And on the 5th. of march, at
Mulhuis, Philip was chosen Emperour.

Abb.
 Ursp. &
 Chron.
 Belg. ex
 Johan.
 Monac.
 Bzov. An.
 Spangenh

A. D. 1198. Philippus Imperour the
 XXIIth.

But Pope *Innocent* disliking the choyse,
 commanded it; & the Elector of *Cullen*,
 & some few according to his command,
 tho against all law, & agreement, did
 choose *Otto Duke of Saxony*, whom the
 Pope confirmed; for his own pleasure,
 against apparent right to the contrary.
 Whence followed much warre & bloud-
 shed. Both these were crowned in *Germany*.
 But the Pope thundering out his curses
 against Philip, did * swear he would sooner
 loose his *Papacy*, then Philip should be Em-
 perour. And yet Philip behaving himsele
 soberly & justly, was beloved of most men,
 & conquered *Otto* in many battels. And
 finally it was agreed that Philip should hold
 during life, and that *Otto* marrying his
 daughter, should reigne after him. But it was
 proposed by some of the *Cardinals*, that
 Philip should rather marry his daughter to
 the Popes nephew, & give *Spoletum* in dow-

Monast.
 Colon.

* Cuf-
 pinian.

Monast.
 Colon.
 Bzovii
 An.

ry with her, and then the Pope should confirme him. Such it seemes was the Holiness of the *Roman See*! There were ends with it. But it was otherwise disposed. Howbeit on the next year *Philip* was treacherously murdered. Then *Otho* chosen a new, was crowned by the Pope at *Roma*.

A. D. 1208. *Otho* the Vth. Emperour also the XXIIth.

Span-
genb.

And yet within the year, the pope quarrelled with *Otho*, & * excommunicated him: and appointed *Fredrik* the young son of *Henry* to be chosen Emperour. This Pope was *Gods Vicar*, but it seemes he was a farre off from being *mercifull as God is mercifull*; who could so soone give no less a man then an Emperour, & his Friend too, to the Devil, upon so immature deliberation. However soone after, the Pope had said it, it was done, and *Otho* yet living, *Fredrik* was chosen.

A. D. 1212. *Frederic* the II^d. Emperour the XXIIIth,

Monastic.
Colon.

And hence still more bloudshed ensued, as if *His Holiness* had tooke pleasure, to sett men to fighting, & bloudshed. During these things the *King of France* also was excommunicated, But submitted. The Bishop of *Wurtsburg* also was barbarously murdered betweene his palace, & the Church.

Baronii
Annales.
& Trit-
hem.
num. 35.
31. 32.

And after two years the murderers repenting, cam to the Pope for pardon, & were absolved from the sin of murder, by doing penauente only: was not the Pope (think we) of confederacy with these murderers.

rers? For whereas by the law of God *no*
satisfaction was to be taken for the life of a
Murderer: Yet such was the power of the
 pope (it seemes) above the law of God! In
 these dayes thoro corruptions of the Greeke
 Emperours, the Latines going to warre in
 the holy land, gained that Empire: where-
 of first *Baldwin of Flanders*, and then *Henry*
His brother were chosen Emperours succes-
 sively. At this time also *John King of Eng-*
land in 1209, because he would not admit
 that *Archbishop of Canterbury*, which the
 Pope commanded, was excommunicated,
 & His subjects from Their *allegiance* were
 absolved, and animated unto rebellion,
 by *His Holiness*; whence followed much
 bloodshed. And when this was not enough,
 the Pope also stirred up *Philip of France* to
 warre against him, with promise of *forgive-*
ness of sin, & redemption of friends out of
purgatory to all who would expose Themsel-
 ves, in the Popes cause against him. But in
 1213 the King reduced to great streits, sub-
 mitted to the Pope, and to *Pandulphus* his
 Legat, & submitted his Kingdome in fee to
 the Pope, to be held of him, and promised
 to him annually *Peter pence*, by way of ho-
 mage. Then were the *Barons* in rebellion,
 commanded to submit; which They refus-
 ing to doe, were excommunicated and the
 King was absolved. And when They per-
 sisted in rebellion They were pursued with
 curses, by bell, booke, & candle. But
 They choosing *Leues of France* for Their
 King in place of *John*, and *Leues* accepting
 Ee 3 against

Nicetas
 Historia

Mat.
 Paris-

Bzovii
 An.

Mat.
 Paris.

against the Popes commaund, he also was excommunicated. Notwithstanding *Lewes* the *Dolphin* with the Barons prevailing, *King John* was brought lowe, & dyed poysoned, and *Henry the III^d*. his son was crowned King. But this Pope besides all these murders, & proud insolencies afore said, was guilty of this crime above all the rest, in that he bitterly pursued, the innocent & holy *Albigists* with cruel slaughters. He had set up one *Dominicus* with his fraternity of preaching Friers to decry Them, but this little effecting, Bulls were sent out to gather souldiers under the signe of the cross, to warre against Them, as it were against *Turkes*, & *Sarrazenes*, by which meanes, & proceedings, time after time, millions of poor innocents, who studied not any thing of the art of warre, were miserably massacred & slaughtered, rob'd banished, & dispersed, some into *Italia*, others into *Dalmatia*, *Croatia*, & into *Bobemia*, and where else They could live in peace & safety. But these scatterings, like fire throwne about, where every sparke enkindling, increased the light so much the more; untill almost all *Europe* was filled with Their doctrine. Now the *Roman Authours* to palliate the wickedness of these persecutions, do strangely represent these poor people, as if They had been guilty of *Arrianisme*, & *Manichisme*, & many other ill things. But how much these clamours do favour of lies; does well appear by the testimony of *Rainerius*, an *Italian Inquisitor*, who being purposely sent

Chron.
Belg.

Antif.
fiodorus.
and Bzo-
vii Ec.
Hist. 13.

sent out by Pope Innocent, to convert Them, Reinerius
 or else to ensnare, & destroy Them; sayes contra
 of Them thus. [*Among all Sects, none are Hæret.*
so hurtfull as the poor men of Lyons. 1st, Be- cap. 4.
cause They have continued longest of any; printed
 2^{ly}, *Because They are the most general* (mean- at Ingol.
ing so many of the same religion:) 3^{ly}, Be- stat an.
cause whereas all other Sects are conjoyned with 1613.
something of blasphemy against God, this Sect
of the Leonists hath great shew of Godliness;
for They live justly before men, & believe all
things concerning God, and all the Articles
of the creed, only They blaspheme the Roman
Church, & hate her; and the multitude is
ready to accept such things.] Such is the testi-
 monie of an Enemy to these *Albigists*; &
 a friend of the *Roman Church*; and of one
 who had meanes to know what he said, was
 true; as beeing one sent on purpose to exa-
 mine Them; which having done, such
 was his sense of Them. This therefore is a
 true testimonie, and what is said by the *Ro-*
manists to the contrary is malicious, & false.
 They *blasphemed the Roman Church.* and so
 we thinke They had reason to doe, for that
 Church in those dayes was even as bad, as
 bad might well be. And [*They hate her;*] and
 that ought not to have been; but conside-
 ring How They *had been used by that Church*;
 there remaines roome for excuse. But [*the*
people were apt to accept such things.] And
 that I believe was true enough. But then
 who was in fault except the Church? who by
 viciousness gave such occasion; and there-
 fore ought rather to have mended Them-
 selves,

Rev. 17: *setver*, then to have punished the most Innocent the Saints & Martyrs of Jesus; which

6. Pope Innocent used all the meanes he could devise to root out & destroy with all imaginable cruelty. And unto all the rest of the Evils that he had done;

Luc. 3: 19, 20. In his later dayes He added this unto the rest: in that he called the great Council of Lateran, for Reformation of the Universal Church, which indeed was to ruine Her. For herein was it ordained.

Grat. D. Cum ventura in Thefor. politik. p. 388. [That the Holy College of Cardinals should

Tit. 6. ca. 34. have authourity over all men, and power of judging the causes of all Princes, in advancing or depriving of Them; (thus the proud

* 1st 4. 10: 5, 6, 7, 8, * Sennacherib esteemed of His Princes;) and that no Emperour shall be admitted, except He be first sworne to the Pope,

2^a D. 5. tit. 33. c. 23. and crowned of Him; and that who ever shall speake evil of the Pope shall be punished with everlasting damnation; that the

* 1st 4. 47: 8, 9, 10. Church of Roma hath the principality over a all Churches; (so thought the city of

b D. 1. tit. 7. c. 23. * Babylon;) That the ^b authourity of the Pope is as the Authourity of God; (Such is the saying of that * man of sin, the Son of

* 2nd Th^{is}. 2: 3, 4. c D. 3. tit. 41. cap. 6. perdition;) Then also was ^c Transubstantiation established by canon, and a pix was ordained to cover the bread, and a bel to be rung before it when it went abroad; and the mass was decreed to be esteemed & believed as the holy Evangelists; and that all shall

be

be counted Heretiks that ^d teach or thinke otherwise then the Church of Roma. This is that Pope, which the Romans so much commend for his Doctrine & manners: and yet this is that Pope, that was guilty of so many thousands & millions of murders, perjuries, Idolatries, blasphemies & most wicked abominations. He reigned something over 18 years. And then

A. D. 1216.

W

HONORIUS the III^d. Pope Imperial the XXIVth.

N. 13. Succeeded: Who confirmed the Dominicans, & the Franciscan begging friers. This Franciscus was an Italian, who used to goe barefoot in a coul of course cloath, and with an hempen coard about his middle; and so went his disciples. To this man the Papists say was graunted by Christ in person, at the suit of the Lady His mother. [That all such as being confess't, & having communicated, shall pray in the Church of St. Francis at Padova of Santa Maria degli angeli; shall be pardoned of all sin & punishment.] Only it was excepted, that this pardon must be passed & licensed by His Vicar, Pope Honorius the III^d. And it was licensed accordingly by this Popes Holiness. Such tricks had these Popes & their Emis-saries to beguile that ignorant age with such gross lyes, as if Christ had also been accessarie to such Hypokritical fooleries, and blasphemies. Notwithstanding this pardon hath been since enlarged by the Popes Sixtus

d D. 5: tit. 7. de Hæresibus.

Plat. de vita ejus.

Chron. Belg & Sr. Edwin Sandys His view of Western religions print. at London in 1599.

the IVth & Sixtus the Vth, (both Franciscans,) unto all lay brethren & sisters, who shal wear the Cordon of St. Francis in what place soever. But these devices had received birth long before this Popes time: For

The same
Authour. *John the XXth, made a Graunt, [That every inclining of the Head at the naming of Jesus, shall get 20 years pardon of Sins.] So easy had these Holy Popes made the way to Heaven, that without grace, or any thing of the worke of the Holy Ghost, justification & sanctification may aptly be effected, & brought about. But whoever shall seriously consider these things, will be my wittness, that such, & so childish a thing had They made of religion, that no pagan fopperies, or Mahometan conceits could out doe Them.*

Annales
Suevix. *This Pope crowned Frederik the II^d. at Roma to be Emperour, and yet soone after quarrelling with him for trifles, did excommunicate & curse Him. And yet such was the power of Popes in these dayes; that this trifling curse was so effectual, that the Emperour could have no peace until he was absolved. He cursed also Lewes of France for warring in England against his mind, until he repented & made satisfaction: and all the*

Bzovii
An. *Bishops, & barons who had sided in that warre, were made to pay deeply for it, before They could get off. But the English made bitter complaints of the Exactions of that age, & petitioned, but could get no reliefe. This Pope also much persecuted the harmles Albighs. Against whom protected by the Earle of Tholouse, Lewes of*

Mattheus
Parif. *France*

France twice warring was beaten. And yet Id. Mat.
after peace made at *Avenion*, the *Pope's Legat* Paris.
praying admission into the towne with few
in company; treacherously killed the *Cen-*
tury; and surprized the city. So wickedly
unworthy were the Churchmens dealings
by those poor innocents. This *Honorius*
held 11 years. And then

A D. 1227.

W

GREGORIUS the IXth, Pope Im-
periall the XXVth,

N. 32. Ascended, who exacted great
summs of money out of all people all over
Christendome. And pursued *Frederik* the
Emperour with *severe & bitter curses*, and
absolved his *Subjects* from Their *allegiance*
to him, and all because he being sick went
not to warre in the *Holy land*. And after
that when he did goe, he cursed him there
too, & gave away his Lands, & dignities
in *Italy*, encouraging strangers to warre
upon him: And he sent a *Legat into Ger-*
many, to say he was dead, in order that
They might choose another Emperour in
his place; And he wrote to the *Souldan* in
the *Holy land*, with directions, that He
should make no peace with him: And he
excommunicated the *Romans* his citizens,
because They did not love him. Was ever
Wolfe, or Fox, more troublesom to a
flock of sheep, then was His *Holiness* this
Pope unto the Church! And yet the *Empe-*
roure at the same time becam victorious in
the *Holy land*, and was crowned King in

Monast,
Colon.

Mat.
Parisiens.

Bzovii
An.

Id. Mat:
Parif.

Bzovii
An.

Jerusalem. And returned into *Italy* victorious, and recovered all his lands there. But then was excommunicated afresh because he did returne. Then bought he off all the curses against him of the *Pope*, for an 120000 ounces of *Gold*, & went into *Germany*. And that done, the *Pope* having drawn into vowe many thousands of people for the *Holy land*, discharged Them all from Their journey for money. And yet once more he cursed the *Emperour*, & absolved His subjects from Their allegiance to him, and incited all *Italia* to warre against him scarce any man understanding why! And by graunts of forgiveness of sin, & releases out of purgatory, and graunts of eternal life, he got together a great army against the *Emperour*. All which the *Emperour* overcam, And being now brought to extremities, in this fearfull case dyed this troublesome *Pope*. And then

A. D. 1241.



CÆLESTINUS the VIth. *Pope Imperial* the XXVIth.

Plat. de
vit. ejus.

N. 33. Reigned in his place. But alas he had but a short time of it to fill his coffers. For he reigned no more but 15 dayes, & dyed. Whence followed almost two years vacancy. While the *Emperour Frederik* lorded it every where, having severall *Cardinals* his prisoners. But alas this little availed. For at length.

A. D,

A. D. 1243.

W

INNOCENTIUS the IVth. Pope
Imperial the XXVIIth.

N. 34. Was chosen, the Emperours friend; and yet no sooner was he crowned Pope, but he became his Mortall Enemy, and renewed against him, all the curses of his predecessor *Gregory*; charging him with perjury, & sacrilege. But the Emperour clearing himselfe, charged the Pope with slander & lies; hypocrisy, perjury & Rebellion. But soone after the Emperour dyed, as was thought of poyson. This Pope being a very proud man, by Decree brought all his *Cardinals* into scarlet gownes & Red Hatts, the very dresse of the Great Whore; but quite against the decrees of the Emperour * *Lodowik* for reformation. He called a Council at *Lyons* in France, whither he summoned the Emperour to appear before Him. And tho he was upon the way thither, yet for want of three dayes of the time sett, He was excommunicated. God had forgiven Him the Pope Himselfe, a thousand dayes failings, and that a thousand times told over: And he requires Emperours & Kings, as they expect his blessing, not to be extreame to exact what is done amiss, but to bear with all those who are willing, & endeavouring to pay the debt. But the Pope acted the part of him who tooke His fellow servant by the Throat, and threw him in prison, tho he promised payment, only requiring a little time. And the truth is such have proved to

Mat.
Parif.Plat. de
vita ejus.
& Wil.
Parif.Rev. 17.
4.* Plat. de
vit. Greg.
4ti.Plat. in
vitaejus.
& Mat.
Parif. &
Bzov.Luc. 18:
26, 27.ver 28.
29, 30.

be, most of these *Imperial Popes*, as if the very chayr wherein they sat, had been *infestious*, & inclyning to such sort of villainies. But the Lord will certainly *be wroth* with such vile exactors; and He shall have judgement without mercy, who sheweth no mercy. However this wicked Eecommunication occasioned much bloudshed; but this *Holy Innocent* little regarded that. Then was *all Italy* divided into factions betweene *Guelphs*, who were *Papelines* or the *Popes* creatures; and *Ghibelines* who were *Imperialists*. Now in most of these contests the *Guelphes* were beaten, but yet the *Popes* having a faculty of creating new broyls, never ceased from age, to age to kindle these *Coales of Contention* between *Guelphs*, & *Ghibelines*, that the fire never wanted fuel for above 200 years; that these went on slaying & burning and destroying townes & countreys, all over *Italia*. The King of *England* having made an estimate of the annual Exactions of the *Pope* out of his Kingdome alone, gave an account of 60000 marks sterling. Whereupon petitioning the *Pope* & this Council at *Lyons* for ease: the *Pope* was thereat so much incensed, that immediatly he commanded the *King of France*, to breake truce, & to make warre upon him for a revenge. And so fierce was he upon the *Emperour*, who was allwayes peaceable; that he caused *Henry the Lantgrave* to be chosen *Emperour*, and he hired him with great sums of money to rebel. But he perishing in the attempt, *William of Holland*

ver 32,

33, 34,

35.

Jam. 2:

13.

Bzovii

An.

Annales

Sueviae

Parisiens.

& Alii.

Mat.

Parif.

Bzovii

An.

Id. Parif.

land was stirred up, who also failing contented himself in his own province. And tho these were but privat Elections, made by some few men only: yet by the Papal authourity were They all justified. And when all these attempts failed; then were sett on several *friers minorits* to endeavour the poysoning of him. And these were some of them taken in the manner & executed for the same. But *His Holiness* never gave over until his attempts were successfull: And at last They did hit the nayle on the head. This thing the Emperour complained on in his letters. And maters being examined, the Physitian was hangd for it: and *Petrus de Vineia* who had been corrupted with money, by the *Pope*, was punished with imprisonment, & loss of his eyes, & killd himselfe for fear of greater punishment. After this Emperour dead, There followed 22 years vacancy.

William of Holland Imper. XXIVth.

William of Holland claymed to little purpose few regarding Him.

Conradus Imper. the XXIVth.

Conradus son of the late Emperour claymed as heir, but the *Pope* would never admitt him. However he enjoyed all his fathers paternal rights, yet so, as he was allwayes pursued by the *Pope* with excommunication, & curses, till he dyed. The *Pope* offered his Kingdomes to Richard of Cornwall in England, but he refused to accept. *Henry* his brother King of England sent over moneyes to compass it, but in vaine. However

Annales

Suevia.

& Paris.

Paris.

Mat.

Paris. &

Trithem.

Bzovii.

An.

Bzov. An.

Mat.
Parif.

ever *Conradus* fortunat in his warres, yet dyed in the midft of his fuccels: the newes whereof was very acceptable to the Pope, who vehemently fought his death. And about the fame time cam newes of the death of *Robert Grosthead* a reformed *Bifhop of Lincolne* in England. Upon newes of the death of thefe two men *Pope Innocent* did greatly triumph. This Bp, *Robert* had been excommunicated by the Pope; but patiently fubmitting appealed unto *Chrift* from his excommunication. And not long after dying, was buried, but the Pope fent to have his body tooke up, & to lye above ground, as if it had been the body of fome pagan man. But on the night after this direction was given, it feemed unto the Pope by night in his dreame, as if *Bifhop Robert* had fmitten him on the fide, and threatned him with the judgement of God. And on the next morning, his fide was fore, and in creafed worfe & worfe, until he dyed. Then

A. D. 1254.

Ω

ALEXANDER the IVth. Pope Imperial the XXVIIIth.

a Plat. de
vita ejus.

N. 35. Was chofen; a man much commended for his Learning & liberality, & for putting Learned men into place. But as appears by the ftory he was like his predecessors. One who fpent his whole time in fomenting warres, & ingiveing away, & difpofing of other mens crownes. *Manfredus of Sicilia* fenfible of his arrogancy thought fit to truft the *Sarrazenes*, rather then

Bzovii
Annales
Fabrit.
Chron.

then to fall into the *Pope* hands. Whence followed great slaughters in *Italy*, by the *Sarrazenes*, & by the *Guelphs* & *Ghibelines*, and yet *Manfredus* stood his ground. In his reigne *Constantinople* was lost againe to the *Greekes* after the *Latines* had held it more then 80 years.

Bzovii
Annal.
Fabrit.
Chron.

Richard of Cornwal. Emperour the XXIVth.

Alphonfus of Castile Emperour also the XXIVth.

In the Empire were chosen Richard of Cornwal in England by some, and Alphonfus of Castile in Spayne by others, but neither enjoyed it. The *Romans* rebelling against the *Pope* droue him thence to *Viterbium*. Where he called a Council, but before it met, He dyed. After whom

Gene:
brard.

A. D. 1261.

W

URBANUS the IVth: Pope Imperial the XXIXth,

N. 36. Was chosen. Who by his authority upholding all the old quarrels, continued the contentions betweene *Guelphs*, & *Ghibelines* in *Italia*, with blood & slaughter. And to increase the troubles, he sent for *Charles* the Kings brother of *France*, to adde more fewell to the fire; giving him the Kingdomes of *Manfredus*. This *Pope* appointed the festival called *Corpus Christi* to be observed every Thursday after Trinity upon an idle account, in remembrance of blood dropt down upon the Corporal as a Priest was sayiug mass, who had doubted

Append.
to Paris.

Bzovii
Annales.

Gg

of

of the truth of Transubstantiation, but by
 1 Cor. this miracle was confirmed. And the Pope
 2: 14. being himselfe ignorant of the things of the
 Pol: Spirit of God; believed this feined lye, or
 Virgil. de cheat, as if it had been a real miracle; tho
 rerum in - a thing contrary to the plaine sense of the
 vent: lib. holy Gospel: And He ordained this feast in
 6. cap. 8. commemoration thereof: And that the
 & Bul. de Corporal should be carryed in procession on
 hac. re. that day, and should be adored. And after
 Sep. 8. 3 years Urban dyed. And

A. D. 1265.

W

CLEMENS the IVth, Pope Imperial the XXXth.

N. 37. Enjoyed the triple crown who
 had been married, & had 2 daughters. In
 His time cam Charles of France into Italia,
 and after many slaughters on both sides
 made, first Manfredus perished: And then
 cam Corradinus an hopefull young prince,
 the son of Conradus, & grand child unto
 the Emperour Friderik; who also fighting
 valiantly fell by the power of the French
 army, the Popes having given away the
 right of his inheritance to a stranger. And
 then was Charles crowned King of Apulia,
 Sicilia, & Jerusalem, all of the Popes gift;
 paying yearly tribute to the Pope as his lie-
 ge Lord, Corradinus was first taken Prisoner,
 but was put to death by command of the
 Pope; who tooke from Him his Kingdomes,
 and his life, for no other cause, but as a thiefe
 takes a purse, because he will have it. But
 Pope Clemens having not yet seen Roma. It
 pleased

Platin
 de vit.
 Annales
 Fland. &
 Trithem.

Bzovii
 Annales.

pleased god to take away also his life. When after 2 years & 4 moneths vacancy.

A. D. 1271.



GREGORUS the Xth, Pope Imperial the XXXIth,

N. 38. Was chosen. He called a general Council to be held at *Lyons* in *France*; wherein moneyes were ordained to be collected for the warrs of the *holy land* at a great rate. And many *orders of friers* were put downe. These moneyes were collected. But the Fraternities compounded for money to keep up Their orders. So as the whole busyness of the Council was only a cunning devise to rayse money to enrich the Coffers of *His Holiness*. But before all this heap of money cam in, the Pope dyed.

Marin.
& Ni-
ceph.

A. D. 1273. Rodulphus was the only proper Emperour the XXIVth,

In his time Rodulphus Earle of *Habspurge* was chosen Emperour, by consent of the Electors & of the Pope. But refused to come to *Roma* for Coronation.

A. D. 1276.



INNOCENTIUS the Vth, Pope Imperial the XXXIIth,

N. 39. The next Pope was *Innocentius* the Vth, a man who promised much towards the peace of *Italia*: but it pleased God, as if he had been too good for the place, that at 6 moneths end he dyed.

Gg 2

A. D.

A. D. 1276.

W

HADRIANUS the Vth, Pope Imperial the XXXIIIth,

N. 40. Then reigned *Hadrianus the Vth*, who being a weary of *Charles the Frenchman* so near him in *Apulia*, sent for the Emperour *Rodulph* to take away his Kingdom. But as his predecessor was taken off from making good his promise to make peace: so was this man taken off from his contrivance, to worke mischief, For after 40 dayes reigne, he dyed. And

Plat. de
vit.

A. D. 1276.

U

JOHN the XXIIth, Pope Imperial the XXXIVth,

N. 41. succeeded. Who revoked all the Constitutions of *Pope Gregory*. He wrote against the begging Friars; and was therefore of some termed a light & foolish Pope. But his greatest folly was, in that while he was possessed with a fond confidence of living a long life, he perished sodainly, being crushed to death by the fall of an house. Him followed

Plat. de
vit. ejus.

A. D. 1277.

U

NICHOLAS the IIIrd, Pope Imperial the XXXVth,

N. 42. A Pope wise enough to preferre his kindred, and a man of courage: He oured *Charles King of Sicilia* from being *Senator* of

of *Roma*, and tooke the office upon Him- Plat. de
 selfe. And whereas *Peter King of Arragon* vit. ejus.
 had married *Constantia*, the only daughter & Bzov.
 of *Manfredus*, he gave away the Kingdom An.
 of *Sicilia* from *Charles* to that *Peter*. *Rudol-*
phus the Emperour gave this Pope the Vi-
 cariat of *Bononia*, & *Flaminea*, & the Ex-
 archate of *Ravenna*; upon condition to sup-
 ply him with money for his expedition into
 the *Holy land*. And the Pope enjoyed the
 honours, but tooke no care to doe the ser-
 vice. And having reigned about 3 years, he
 also yielded unto Nature. And then cam up

A. D. 1280.



MARTINUS the Vth, Pope Impe-
 riall the XXXVIth.

N. 43. a Frenchman to be Pope. Who pre-
 sently restored unto *Charles* the Senatorship
 of *Roma*, tho his predecessor by decree had
 forbidden it. And he confirmed him in his
 Kingdom, which *Nicholaus* had given away
 to *Peter*. But *Peter of Arragon* being power-
 ful at sea, and the *Sicilians* aweary of the
 French rule; In one night by conspiracy all
 the French in that *Island* were miserably
 slaughtered; and *Peter of Arragon* arriving
 at the instant time gained the Kingdome.
 And awhile after, warring against *Charles*
 the Frenchman; *Charles* the younger his
 son was taken Prisoner, and the father
 dyed of sorrow, and *Peter* enjoyed also the
 Kingdomes of *Apulia*, & *Calabria*. And
 Pope *Martin* having excommunicated *Pe-*
ter, but seeing his curses availed not against

Bzovii:
 An. &
 Plat. in
 vita ejus.

Nangis

him; at length fell sick of an ague, & dyed also as was thought of grieve, that he had not his will. And thus these Popes, cursed, & blessed, one in opposition to the other: And yet both were *infallibly Holy*; but how this could be, I know not! *Charles* had been made King by *Pope Urban*, for four generations; who gave him what was another mans right. And yet *Nicholaus* & *Plat. de* gave away from *Charles*, to *Peter*; because
vit. Ur. that *Peter* had married the only daughter of
Nic. & *Manfredus*, whom *Urban* had cursed: as
Mart. if *Urban* had done wrong in cursing *Manfred*, her father. *Martin* confirms *Charles*, & Curses *Peter*, for doing what *Nicholaus* had enjoined. He also cursed *Paleologus* Emperour of *Constantinople*, and *Sanctius* King of *Castile*. Yea this *Martin*
Mariana. was such an angry man at the *Roman citizens*, that he wisht Them *all frogs*, and himselfe a *Storke*, that he might devour them. And yet sayes **Platina* this man of bloud, & malice, was so great a Saint, that the *blind*,
* *In vita* *lame*, and *deafe*, brought to his grave were
Mart. cured there, all as came. But alas, what credit can be given to these stories of miracles; wherein Spiders webs are said to catch whales. After *Martin*

A. D. 1285.

Ω

HONORIUS the IVth, Pope Imperial the XXXVIIth:

N. 44. Was chosen: who renewed *Martins* curses against King *Peter*. Yet *Peter* being an old

old man dyed in peace, & left his eldest son *Ferdinand King of Arragon*; and *James* the younger King of *Sicilia* & Prince of *Apulia*. But after two years *Honorius* dyed. And

Plat. de
vita ejus

A. D. 1288.



NICHOLAUS the IVth. Pope Imperial the XXXVIIIth.

N. 45. gained the triple crowne. Who invaine striving to make friendship between *King James of Sicilia*, in possession, and *Charles the II^d*, clayming in prison: after 4 years reigne, having strove much, & done little, he also dyed, of grieve.

Plat. de
vita ejus.

A. D. 1292. Adolphus Emperour the XXVth.

Then followed

A. D. 1294.



CÆLESTINUS the Vth. Pope Imperial the XXIXth.

N. 46. After two years vacancy before the Cardinalls could agree of a new choise, until at length was chosen this *Cælestinus the Vth*, who had the reputation of a man according to his name truly heavenly. And as it shall seeme either he was really so; or else for want of more witt was so befool'd, as he knew not what he did. For so soone as he was Pope he went immediatly to worke to reforme the *Roman Clergy*: which fact quickly begatt him so great hatred among the great men of the Church, that
They

Plat. de
vita ejus
& Bzovii
Annales.

They went about to depose him. And he was as willing to be deposed, or at least to lay downe of himselfe. And accordingly at the end of 6 moneths reigne he put off all his princely robes in order to returne againe unto *His Hermets cell*, out of which he had been chosen. This was a rare prank of a Pope! And then

A. D. 1294

Ω

BONIFACIUS the VIIIth, Pope Imperiall the XLth,

N. 47. Was chosen in the life time of *Celestinus*, & by his consent. But as *Celestin* was going to his cel, he was surprized by *Boniface*, & shut up in prison, to prevent insurrections on his behalfe. But *Celestin* not liking to be a prisoner dyed of sorrow in his restraint. However *Bonifacius* having gott the chair becam as proud & insolent, as was the o^rther humble & lowly. And tho at first he behaved himselfe wisely, & made peace between the Kings of *Sicilia*, and the Kings of *England* & *France*. Yet after a while he fell in to wrath, & excommunicated the King of *France*, and cursed him, & his Heirs to the 4th, generation.

Bzovii

An.

Plat. de
vita ejus

Naucle-
rus.

A. D. 1298. Albertus Emperour also the XXVth,

Bellarm.
de Rom.
Pontifice
lib. 1. c. 9.

This Pope also went about all he could utterly to destroy the *Gibelines*. And he made a Decree, that the Highpriest of *Roma* should be reprov'd by none, no, tho he cast down innumerable souls into *Hel*: and that upon necessity of *Salvation*, all humane creatures shall

shall be under the Pope of Roma. He proclaimed the first Jubilee in the year 1300, to be kept at Roma; and promised full remission of Sin & Punishment, unto all who came that year to Roma, to visit the Churches of the Apostles. At this solemnization on the first day he came forth in his pontificalls, & gave remission of sin to all the People. And the next day he came out in Imperial robes, with a naked sword carryed before him: and an Herald cryed saying [*behold two swords.*] After this at a meeting at Paris of Clergy & Layty, the Pope was accused of incest, heresy, Simony, & Sorcery, & it was proposed, that a general Council might be called for a remedy. Which things by Boniface being understood, he gave away the Kingdome of France unto the Emperour Albert. For in his 4th year after the Emperour Adolphus dead, he had been chosen anew by the Electors. But Philip of France levying an army at Naples under the conduct of Siatra Columna whom the Pope had excommunicated: This army came to the gates of Anagnia where His Holines then was; and by surprize tooke the Pope, & carryed him to Roma. Where out of a mixture of anger & grieve, he became starke mad, and after 35 dayes he dyed, after he had reigned 8 years.

Crantz.
Ursperg.
Pol. Virgil. de invent. rer. lib. 8. c. 1.

Plat. de vita ejus.

Constit. Imper.

A. D. 1303.

BENEDICTUS the XIth, Pope Imperial the XLIst,

N. 48. Boniface thus dying, Benedictus
Hh the

the XIth. succeeded him. Whose first worke was to absolve the King of France, from the mad curses of *Bonifacius*; and to restore the banished *Cardinals* to Their places. Which as if he had only been chosen for such a purpose, as soon as he had done at 9 moneths end he dyed.

A. D. 1305

12

CLEMENS the Vth, Pope Imperial the XLIIId.

Plat. de
vita ejus.
& Ap.
Martinii.

N. Then was chosen *Clemens the Vth*, who at that time was absent in France. And having accepted of the choyse he presently sent for all the *Cardinals* to meet him at *Lyons* in France. And they cam according to his message. Then was *Clemens* with great pompe & state crowned at *Lyons*; at whose Coronation was a wonderfull confluence of people, and the King of France was present, with all His Peers. But in the Procession of this pomp, it happened that a wall fell down upon the croud, by meanes whereof the Duke of *Brytaine*, & fisteene persons more were killed outright. *Philip King of France* was hurr. And the Triple Crowne was beaten off from the Popes head; and a jewell of the value of 6000 crownes was lost out of it; and His Holiness all trembling, was striken off from his horse upon the ground. These things were accounted ominous, and so they proved, not only unto *Clemens*, But also unto the papacy. For hence forwards for 74 years, the Popes court was held at *Avignon* in France; and in the meane

meane while the *Roman Temples* went to decay: And the *Imperial power* of the *Papacy* failed, and dwindled away. For *Clemens* sent three *Cardinals* to reigne as vice-roys at *Roma*, and there to inspect the affaires of *Italia*, & his other concernes; but as for his *Court* it was wholly kept at *Avignon*. After this the *Venetians* seized on certaine of the Church rites in *Ferrara*, and when *His Holiness* threatened Them with his displeasure, They dreaded it not: and when he began to thunder out his curses at Them, They regarded it not. And the Emperour *Rodulph*, & after him *Adolph*, and *Albert* neglecting to come to *Roma* for coronation, & to clayme Their rights in *Italia*: the Italian princes by degrees becam absolute, and too strong to be tamed, by the papal threats or curses.

Plat. de
vita,

Martinii
Ap &
Plat.

A. D. 1308. *Henricus* the VIth. Emperour the XXVIth.

And when *Henry of Luxemburg* was chosen Emperour, & cam to *Roma* for coronation, by appointment of the *Pope*: It was purposely so contrived, that by his approach those petty princes might be reduced. But with great difficulty, and not without much bloodshed, that prince went to *Roma*. And yet he went thorow. But at *Roma* he received the allegiance of the city to himselfe, and the antient tribute: and denyed to make that oath of fealty unto the *Pope*, which others had done; saying it was a thing novel, and contrary unto antient rights. Also he charged King *Robert* of Na-

Plat. de
vit. Clem.

Constitut.
Imper.

Plat. de ples the *Popes Vicar* of the Empire with trea-
son, and deprived him of his Kingdome;
vit. Clem. to the *Popes* great displeasure. The *Tem-*

Id. Plat.

plars also of *Jerusalem* in these dayes fell off
to the *Sarrazenes*; and afterwards so many
of Them as could be caught were burnt
alive, and the master of the Order among
the rest: and that order was dissolved by
this *Pope*. Yet some were of opinion, these
men were wronged for lucre of Their
estates. Now the *Pope*, & the *Guelphes of Ita-*
liä, not liking the proceedings of the Em-
perour at *Roma*, waited advantage there-
fore to take him off. And to that purpose in
his returne at *Bonconventis*, where he with
holy preparation had ordered to receive the
holy *Eucharist*, it was so provided that he
dranke *poysen* in his wine, instead of *Christes*
reall bloud, at the hands of the monke, who
ministred in the office at that time, and dyed
poysoned thereby. Whereupon tho the
Pope would have excused the fact, yet the
Monastery was burnt, and the monke being
taken, was slayed alive in detestation of
such a wicked fact. Some say this *Pope* did
openly keepe a *Concubine*, the daughter of
the *Count de Fuxa*. The Isle *Sardinia* be-
longed to the *Genoans*, but was possess'd by
the *Sarrazenes*. Yet *Pope Clemens* tooke
upon him to bestow it, (which was none of
his to give away,) upon *Friderik King of Si-*
cilia, only provided he expel the *Sarrazenes*.
At the Council held at *Vienna* in *France* It
was decreed to ayd the Christians in *Syria*.
And to that purpose *Indulgences* by this *Pope*
were

Morn.
ex vil.
Avent.
&c. Ap-
pend.
Ursp.

Id. Morn.
ex Villan.

were prepared for incouragement saying
[We will that the punishment of Hell be no way Nau-
layd upon him, who is signed with the cross; clerus
graunting also to every signed person power to Historian.
pul three or four souls out of Purgatory at his
pleasure. And we command the Angels to car-
ry the absolved into the glory of Paradise.]
 But the divines of Paris thought these words
 scandalous. Not long after the Emperour,
 this Pope also dyed. And then was fulfilled
 that which was said of the Beast *[that He* Rev. 13.
should continue 42 moneths: Or [a short time.] 5.
 Now this short space was 259 yeares from Ch. 17:
 the entrance of Stephen the IXth, in 1057. 10.
 unto the end of Clemens the Vth, at 1316.
 And the 42 moneths contained so many
 Popes reignes during the heighth of Their
 Imperial rule; which were as follows.

A. D.	Popes.	N.
1057.	STEPH. IX th ,	1.
1059.	NICH. II ^d ,	2.
1061.	ALEX. III ^d ,	3.
1073.	GREG. VII th ,	4.
1086.	VICTOR III ^d ,	5.
1088.	URB. II ^d ,	6.
1100.	PASC. II ^d ,	7.
1118.	GELAS. II ^d ,	8.
1119.	CALIXT. II ^d ,	9.
1124.	HONOR. II ^d ,	10.
1130.	INNOCENT. II ^d ,	11.
1143.	CÆLEST. II ^d ,	12.
1144.	LUCIUS II ^d ,	13.
1145.	EUGEN. III ^d ,	14.
1153.	ANAST. IV th ,	15.
1154.	HADRI. IV th ,	16.
	Hh 3	1159.

A. D.	Popes.	N.
1159.	ALEX. III ^d ,	17.
1182.	LUCI III ^d .	18.
1185.	URBAN. III ^d ,	19.
1187.	GREG. VIII th ,	20.
1188.	CLEM. III ^d ,	21.
1191.	CÆLEST. III ^d ,	22.
1198.	INNOCENT. III ^d ,	23.
1216.	HONOR III ^d ,	24.
1227.	GREG. IX th ,	25.
1241.	CÆLEST. IV th ,	26.
1243.	INNOC. IV th ,	27.
1254.	ALEX. IV th ,	28.
1261.	URB. IV th ,	29.
1265.	CLEM. IV th ,	30.
1271.	GREG. X th ,	31.
1276.	INNOC. V th ,	32.
1276.	HADR. V th ,	33.
1276.	JOHN XXII th ,	34.
1277.	NICH. III ^d ,	35.
1280.	MART. IV th ,	36.
1285.	HONOR. IV th ,	37.
1288.	NICH. IV th ,	38.
1294.	CÆLEST. V th ,	39.
1294.	BONIF. VIII th ,	40.
1303.	BENED. XI th ,	41.
1305.	CLEM. V th ,	42.
1316.	000. years.	259.

And at end of these 259 years, or 42
Popes reignes, the Beast began to fall.

Section the Seventh.

*Of the History of the Papacy, from
the time it began to decline, unto
this present day.*

N. 1. **H**itherto in all controversies,
the Popes had tryumphantly
been victorious over the Imperial Powers,
for 259 years, or during the reignes of 42
Popes, called [*a short time,*] in Holy writt,
while this 7th. Head of the Beast, was wor-
skipped, and all the world wondered after the
Beast! saying; *who is like unto the Beast?*
who is able to make warre with Him? But now
hence forwards, his triumphant Power,
& authourity, visibly, & apparently, be-
gan to decline. For Clemens the Vth, remo-
ving the Pontifical throne from Roma, unto
Avignon in France; the Majesty, & state
of the Papacy, became thereby greatly aba-
ted. For first the Italian Princes having
purchased a sort of freedom of the Empe-
rour Rodulph, began to take upon Them to
be high fellowes, each of Them with His
Holinefs. And Henry the last Emperour,
denyed to take the oath of allegiance which
some of his predecesfours at Their corona-
tion had done. And generally the terrour
of the Papal thunderbolts, of Excommuni-
cation, began to be despised.

Rev. 17:

10.

Ch. 13:

3, 4, 5.

A. D.

A. D. 1314. Lodovicus Bavarus Emperour the XXVIIth.

A. D. 1316. Pope John the XXIIth,
Pope the LXXVIIth, No more Imperial.

Mon-
mouth.

Aven-
tinus.

Id. Avent.

N. 2. Soone after the death of the Emperour Henry, dyed Pope Clement: and two years interreigne happened before another Pope was chosen. In this meane time Lewes of Bavaria, was chosen Emperour by four Electors; and Frederik of Austria by three only. Whence followed warre betweene Lewes, & Frederik: during which was John the XXIIIth, crowned Pope: but he refusing to confirme either choise, alleged: [*That the Imperial crowne is of the Popes gift; and that the Electors choosing a King of Romans; he cannot be Emperour until confirmed by the Pope, the Father & Prince of all Christendom; and that the Electors not agreeing in Their choise, Nobody is King or Emperour, but the Pope of Roma, is to governe all at his pleasure.*] But the Germans would obey no such commands, and refused to hear the Popes Legatts, and expelled Them out of Germany. And after Frederik being taken captive, Lewes ruled: and the Princes meeting at Frankford, adhered to the Emperour, and decreed, that [*whosoever shall mainteine the acts of Pope John, shall be esteemed an Enemy unto the Republik:*] Also at this meeting, it was complained on, & determined, [*that the Popes had brought in customes embroyling the Empire with perjurie, & Rebellion, & conspiracies, invol-*
ving

ving Christians into mutuall slaughters & bloudshed, one against another:] And thereupon They Charged the Pope [that he was the Prince of Heresies.] Hence it cam to pass, that most part of the Bishops, Priests, & other Clergy, & the Monks of Germany neglecting the Pope adhered unto the Emperour; & the Decrees of the Princes. And thus the Papacy lost it's hold, which it never more recovered. In these dayes, One William Occam a French divine, was condemned by the Pope, for exhorting the Clergy unto the love of poverty, after the manner of the Apostles. And Marsilius Patavinus at the same time, wrote, that the Emperour was the Defender of Peace, and that the Pope ought to be subject unto the Emperour. Now the Emperour having established himselfe in Germany; made an Expedition into Italy to be crowned Emperour at Roma. And in despight of the Popes curses thundering against him, and all the opposition he could make; he marched triumphantly thorow Italia, and at Roma was crowned Emperour by Stephen Colonna, by consent & appointment of the Clergy, & people of Roma. After which in a full Synod of German, & Italian Bishops, Pope John was condemned of prophaneness, & Heresy, & was deprived; as the authour of an Antichristian Empire: and Peter de Corbaria was chosen Pope in his stead, by the name of

Naucleus.

Trithe-
mius.

Chron. of
Bohem.
& Platina.
in vita
Johan.

Nicholas the Vth, Antipope, and Pope
the LXXIXth, A. D. 1318.

Who presently created 12 Cardinals.

li

But

But *Lewes* returned into *Germany*, and soone after *Pope Nicholas* was by treachery surprized, and carryed away prisoner into *France* unto *Pope John* at *Avignon*, where he lost his *Popeship*, & was thrust into a monastery. This *Pope* by Decree, pronounced all *mento be Heretiks*, who said [*that Christ did teach perfect poverty* :] which decree was directedly against *Pope Nicholas* the fourth; who taught that which *This man condemned*. He taught also, that *the Souls do not enjoy the presence of God before the day of judgement*.

Id. Plat.
devitis
Nic. &
Joh.

Bellarm. And because of these things, many *Popish de Rom. Divines* did confess, that *this Pope* did teach *Pont. Bo. Heresy* : only they allege, that before his death he repented of it. But if so, yet was he *Heretical* for a time, and where then was the infallibility during that time? This *Pope* reigned all most 19 years, & then dyed! And

A. D. 1334. *Pope Benedictus* the XIIth,
Pope the LXXXth,

N. 3. Was chosen, who also keeping up the *Papal court* at *Avignon*, followed the steps of *Pope John*, and renewed the Excommunication against the Emperour *Lewes*. And tho both *Lewes*, & the *Electors*, prayed it might be taken off, and the *Pope*, either was inclined of *Himselfe* to doe it, or dissembled so to be; yet at the persuasion of the King of *France*, it was not done. This *Pope* made *Vicars* in all the great towns of *Italy*, in order to raise rebellions against the Emperour; which proved to the weakening of the *Papacy*. And after 7 years
over

Trithemius. &
the Const.
Imperi.

over dyed he, with great lamentation of the people, as it were for the loss of an holy, & good man. But alas, if the *most Holy Popes*, were incendiaries of so great pride, rebellion, & strife! what were the prophane? After him

A. D. 1342. Pope Clemens the VIth,
Pope the LXXXIst,

N. 4. Came up, who behaved himselfe more proudly & haughtily then his predeceffours. He summoned the Emperour to answer God, & the Church; meaning thereby *Himselfe*. Yet the Emperour obeyed, and sent his *Legats* to answer for him. And tho the Pope proudly proposed harsh termes unto the Emperour, yet his *Advocate* submitted to Them. Then proposed he stil more harsh things: and yet unto the admiration of the *Cardinals* there present; the Emperours *Advocate* subscribed unto Them also. But the Pope, as if one hunting after quarrels, did then propose stil harsher things, and at length cam to these propositions. [1st, That he do deliver up, *William Occam* the French divine, (who had fled for shelter unto the Emperour) unto the Pope: 2^{ly}, That he do rescind all his acts against the Pope. 3^{ly}, That by Edict, he do declare, the Empire to be given by benefit of the Pope: 4^{ly}, That he do confess himselfe an Heretik: 5^{ly}, That he do lay down his Imperial authourity, & do not reassume it without consent of the Pope: And lastly that he do deliver up himselfe, and his wife, & children, and all that he

Plat. de
vit. ejus.

Nau-
cler. &
Trithe-
mius.

Consti-
Imper.

bath, at the Popes will.] These propositions the Emperour referring unto the consideration of the *States of the Empire*. They declared, that [*These demaunds of the Pope, were wicked, and unsitt to be obeyed, by any christian society.*] and they prayed the Emperour to stand in defence of his honour, promising to assist him. Unto which the Emperour consenting: It was generally declared by the Princes, That [*the postulates of the Pope, were expressly vaine, and wickedly provoking, as of a man who arrogantly presumed he might do what he listed with Imperiall Majesty.*] And unto this Decree of the States, Charles of Bohemia, among the rest did subscribe; and likewise to the message which was sent to declare as much unto the Pope himselfe. Of which message Clemens hearing, he abated nothing at all of his arrogancy, but rather raged so much the more. And anon after, on a day appointed for celebration of the communion; he solemnly declared *his Imperial Majesty* to be an Heretik, & a schismatick, & renewed his excommunication with most bitter curses; both against the Emperour, & against all the Princes. And sent order to the Electors, to choose a new Emperour. Whereupon, the Bishops of Triers, & Colin for fear of the Pope, & the King of Bohemia, & the Duke of Saxony out of privat interest, did meet at Rengi & did choose Charles the Kings son of Bohemia King of the Romans; who being then in France, and hearing the newes, returned home, & accepted: Not-with-

Cuspi-
nian.

withstanding, his *allegiance*, & his late *subscription* to the contrary, and he was privily crowned at *Bon*. But the *Princes* conventing; generally declared against these things, and renewed Their allegiance unto *Lewes*. And *William Occam* wrote a booke in vindication of their proceedings, & against *Charles* the false Emperour, & against the Popes proud, & insolent actings. But after these things, about one year, the Emperour dyed, as was thought of poyson, after he had reigned 33 years. This Pope (*Platina* sayes) was a good man, holy, learned, eloquent, civil & a wiseman. But these things of his; are so farre wide from the sense of holy writt; that the *wisdom* & *Learning* of His Holiness must be all of this world, and not at all, according to the rule of Gods word. *Flectere si nequeo superos, Acheronta movebo* (saide *Juno*.) And such it seemes was this Popes temper, he would have his will of the Emperour by hook or by crook. For tho he was thought to be poysoned at the table of the Duke of *Austria*; yet few thought otherwise, but that it was done by the Popes meanes. And now the Pope sent to indent with the *Princes*, promising, that would They swear, not to call him Emperour, whom his Holiness should depose; and to admitt him, whom he should choose; he would absolve Them. But They despised his unworthy propofals: Whereupon seeing his curses thus growne into contempt; he absolved them, whether They would or no; lest They should quite fall off from Him.

*Trithe-
mius.*

Aventin.

*Plat. de
vita ejus.*

Virgil.

*Aventi-
nus.*

Cuspin.
Aventin.
Trithem.
& Const.
Imper.

Now *Charles* of *Bohemia* claymed as Empe-
rour, but the Princes despised, & loathed
him; and chose *Edward of England*. And
he refusing; They chose *Frederick* Lantgrave
of *Thuring*: And he also bought off by
Charles; They pitch't upon *Gunther*, earle
of *Suartzburgh* an indutrious & warlik
prince. But he proclaimed Emperour, &
not yet crowned was poysoned by his phy-
sition. And dying sold unto *Charles*; who
having doubly purchased for money, and
pawned his soul to boot, at length obtained
the Imperial crowne: yet so, as of all men
He was generally despised.

A. D. 1349. *Charles* the IVth. Empe-
rour the XXVIIIth,

Plat. de
vit. ejus.
Trithem.
& Nauch.

After this in the year 1350, *Pope Clemens*
out of Coveteousness proclaimed a second
Jubilee to be held at *Roma*. *Bonifacius* had
ordained a *Jubilee* to be held once, in every
hundreth year: but *Clemens* out of hope to
live up to that day, ordained to have it done
once, in every *fiftieth year*. And hence is-
sued out proclamations all over *Europe*, to
give notice of the same; and withal to pro-
claime the *secutar plays* to be acted. These
had been of old time observed by the *Pagan*
Roman Emperours; but were abolished by
the *Christian Emperours*, as prophane things;
not at all becomming Christianity; and yet
this *Holy wise*, & good *Pope* as some said was
not ashamed to introduce againe those old
pagan customes. It was also published by
proclamation, that because his holiness would
not himselfe be there. Every man going
forth

forth to the *Jubilee*, might choose a *Confessor*, unto whom power was allowed to forgive sin, even as the *Pope* himselfe, with a command given forth by proclamation unto the *Angels of Heaven*, to take the Souls so absolved, & to carry Them next way, into the glory of *Paradise*. But at this *Jubilee* it pleased god, that such a *plague of pestilence* befell at *Roma*, that of the infinite thousands of people that came there for remission of sins; scarce ten of a thousand returned home, but left Their bodies at *Roma*; and what becam of Their souls, is hard to say. And on the next year after this *Jubilee* dyed *Pope Clemens*. And

A. D. 1352. *Pope Innocentius* the VIth.
Pope LXXXIIId.

N. 5. Succeeded; a man much commended for piety, & good government in the *Papacy*; above his predecessors. And yet no sooner settled in place, but he followed the track of his fellows in strife, & blood guiltiness; embroyling *all Italia* with warrs. For being secure of a sloathfull, and easy man in the throne of the Empire. He very severely exacted from the *Italian* princes, the uttmost penny that could upon any pretence be hook't in, as due unto the Church: By which meanes in 9 years time, having created, so much difference, and such bloody warrs; that all the witt he had could not allay: being oppressed with griefe thereat, he dyed. When

Plat. in
vita ejus.
& Nau-
clerus.

A. D.

A. D. 1362. Urbanus the Vth, Pope
the LXXXIIIId,

N. 6. Ascended the throne: who pursued the warrs of *Italia*, with great vigour; and in his fifth year went to *Roma*. Where after long search, he pretended to have found out the heads of *St. Peter*, & *St. Paul* among the dust. Which being layd up in boxes of gold; he set up, by the high Altar in *Lateran*, with much solemnity of veneration, by all the clergy, & people of *Roma*. Thus diligent, & dexterous were they in those dayes, at setting up of Idols. And whether right or wrong, They flattered Themselves, that these were the true heads, tho never so unlikely. This Pope also brought up a new, and pleasant devise of a consecrated *Rose*: which being annointed with balme, sprinkled with musk, & watered with holy water, mixed with certaine prayers over the same: it becam *holy* unto all intents, and purposes. And such was a present for a King. And the first present of this nature was sent unto the sacred Majesty of a Royal Harlott, queen *Joanna* of *Naples*, who had murdered her Husband for sport. And also now abouts began the custome of sending about the *Agnus Dei*, on the first year of every Pope, and againe once in every seven years. But neither the *Agnus*, nor the *Rose* could charme the rebellious *Italians*. Wherefore *Charles* the Emperour, was sent for, to helpe ont. But he comming to little purpose. His Holines being awearie of *Roma*, dyed by the way, betweene there,
& *Avig-*

Plat. in
vita ejus.

Pontani
Bohem.
& Fabr.

Et Avignon. During all the times from *Frederik the 11d.* unto these dayes had been in-
placable warrs, & feuds in *Italy*, between
the *Guelphs* & *Ghibelines*. Of which the
Gibelines being for the rights of the *Empe-
rours*, & the *Guelphs* of the *Popes*: The *Gi-
belines* were now toppant, for the taming
of whom this obsequious Prince was sent
for by His Holiness. But he could do no
feats. And so returned. After *Urban*

A. D. 1370. *Gregorius the XIth*, Pope
the *LXXXIVth*.

N. 7. Was elected at *Avenion*. Now du-
ring all the times afore said, had been con-
tinuall warrs, & persecutions, against the
Albigists, and all other reformed *Christians*
generally stiled *Puritans*, by fire & slaugh-
ter, every where, that They could be-
found, without intermission. And yet the
holy light brought in by these people, by
no witt of man could be extinguished: but
stil the more They went about to obscure it,
by some meanes or other of Gods good pro-
vidence, the brighter still it shon. And in
this age stood up one *John Wickleffe* a lear-
ned man of the university of *Oxford*; who
cam in a fresh in vindication of the truth.
For being a meeke, & holy man, as one,
who sought neither wealth nor glory to him-
selfe: Hee was therefore greatly esteemed of
in that academy: and becam well knowne by
many of the nobility, & by King *Edward*
himselfe: in so much as by his reputation,
& learning, together with his holy life;
he made a great advance of reformation in

See his
works ex-
tant. &
Froissart.

Annal of England. About the same time also the Hel-
 Suev. versians began to enter into a league against
 the unreasonable excommunications of the
 Clergy. This Gregory was a man, (as is said)
courteous affable, and pious; and who had
 made a vow, if ever he became Pope, to goe
 & dwell at *Roma*. But this vow, the King of
 France, & the Cardinals, did all They
 could to hinder. And he had submitted to
 be hindered for 6 years: during which time,
 he gave command to suppress the doctrine
 of *Wickleffe*; as *Heretical*. But such was the
 Jovinus. mans learning & courage, backed with
 good friends, that all the force & malice
 of the Bishops could not hinder him, the
 Duke of *Lancaster* being his especiall friend
 & patron. In the 7th. year the Pope did steal
 away from *Avinion* in winter time, and
 Plat. de came to *Roma*: where he found good wel-
 vit. ejus come from a desolate city, and forlorne
 Churches, and of the citizens. But the
Florentines not answering his commands,
 with a ready obedience, were soone ex-
 communicated, & bloody times followed.
 But ere matters could be determined *His*
 Naue. *Holiness* dyed at *Roma*. He had been eager
 & Crant- of recovering the redds, in *Germany*, but
 zius. was greatly opposed by the three Spiritual
Electors. And then

A. D. 1378. Pope Rusticus Anonymus.
 Pope the LXXXVth,

N. S. Waster up: At the Election of
 Froissart. this Pope, the citizens were troublesome to
 Bo. the 2. the Cardinals; and urged with so much
 eagerness to have an *Italian*, & no more
French

French man to be chosen, because of the inconveniences that had happened by the default: That the *Cardinals* not satisfying demands readily; They used violence, and caused the *Cardinals* without delay to choose the next old man they mett; who being a very aged man indeed, was cloathed in Pontificalibus & being set on a white Mule, was in great triumph led thorough the city unto the palace. But on the 3^d, day after, the poorman tyred with his too troublesome state; dyed, without any remembrance of his name.

A. D. 1378. Urbanus the VIth, Pope the LXXXVIth,

A. D. 1378. Wenceslaus Emperour the XXIXth,

N. 9. Then after much contention it happened that a man was chosen that was an *Italian archbishop*, but no member of the conclave, & was called *Urbanus the VIth*. Who being crowned, immediatly began to reforme the Pride & covetousness of the Churchmen. Whereupon the *French Cardinals*, who were by farre the most in number by a sleighth got away from *Roma* to *Anagnia*; and chose an *Antipope* called *Clemens the VIth*, a *Frenchman*.

Plat. de
vita ejus.

Clemens the VIIth, Antipope. Pope the LXXXVIIth.

Whence followed presently dissention, & bloodshed. For *Gregory* the former Pope, having brought *French* souldiers into *Italia*; these sided with *Clemens*, & did much mischief until They were all cut off. The King

Plat. de of France also sided with *Clemens*, and in-
 vit. Urb. vited him to *Avignon*. And thus the very
 Crantz. Holiness of this *Roman Church* was guilty of
 Froiss. great *Schisme*, & bloudshed. Pope *Urban*
 sent for *Charles* out of *Hungary*, the bro-
 ther of him, whom queen *Joanna* of *Na-*
 ples had murdered; and he came to his ayd.
 Mariana. But *Otto* the present husband of that *Joan-*
 na, adopted *Leues* of *Anjou* to resist him; who
 also cam with 30000 men, but perished in
 his attempts. Yet *Charles* of *Hungaria* re-
 fusing to make the *Popes* kinsman lord of
Campania, these friends fell out. The *Pope*
 Plat. & charged 7 *Cardinals* with treachery, &
 Justin. made Them prisoners, & went about to
 depose *Charles*. Whereupon he appoa-
 ching in armes towards *Roma*, the *Pope* fled
 to *Genoa*, carrying his imprisoned *Cardi-*
 nals with him; where he put Them in baggs,
 & threw Them into the sea: For such it seemes
 was the arbitrary power of His Holiness, that
 he could imprison, condemne, & kill, with-
 out hearing, or tryal; and as it appeared by
 the mater of fact, his will was as boundless
 as his power. In the meane time *Charles* of
 Mariana *Hungary* dyed poysoned, as was thought,
 & Du. by queen *Joanna*, or her daughter. And
 brav. then *Urban* returning to *Roma* sent out his
 Froissart. Indulgences to raise men to warre against
 the *Antipope*, & the *Frenchmen*. During
 these troubles in *Italia*; the Emperour
Charles being dead *Winceslaus* his son
 chosen into his place on the same year with
 Avent. *Pope Urban*, proved a sleepy prince, who
 minded nothing but his pleasures. The *Ve-*
 netians

netians & Genoeffes (who were the great Sea men of these dayes, and the bulwarks of Christendome by sea against the encroaching Turks) pursuing each other with bloudy warrs: gave way unto the grand enemy to advance farre into Christendome. In England, the famous Wicklesse. & his new Converts, who had been protected under King Edward, were persecuted under King Richard his successor. Yet during these dissensions of the Popes had the more respite: so as that Holy & good man John Wicklesse, a famous Reformed preacher dyed in peace, at his parsonage house, at Lutterworth a markett towne in Licesstershire in England, about the 10th, year of King Richard in 1387. When this man was first called in question by the Bishop, in order to be burned after his death: the Vice Chancellour, and the whole Congregation of Masters there, made a publik testimonial of his learning & good life in his defence. Which sayes [That His Conditions throwout His whole life were sincere & commendable; whose honest manners & Conditions, profoundness of Learning, most redolent renowne & fame, we desire the more earnestly to be notified, to all the faithfull, for that we understand his maturity & ripeness of conversation,

His diligent labours, to tend to the praise of God, &c. Neither was he convicted of Heresy, or burned by our prelates; after his burial; God forbid; our Prelates should condemne a man of such honesty for an Heretik, who

Platin.
Annales
Turcic.

Froissart.

Record.
ejud.
Ac.

See a Copy of the whole
Text: in the Act. & mon by
Mr, Fox.

amongst all the rest of our University, had written in Logik, Philosophy, Divinity, Morality, & the Speculative art, without Peer.] In witness whereof we seal this testimonial with our Common seal. Oct. 5. 1406.] It is said also by Popish authours, that he wrote very much, and yet that his writings were such as no man could reprove. But doctrines it seemes were fathered upon him which were none of his. The King of *Hungaria* about these times dying without issue. *Sigismundus* the Emperours brother got that Kingdome. In the year 1383, *Pope Urban* proclaimed another *Jubilee* at *Roma*; and decreed to have one kept every 33 years, according to the age of *Christ*. Thus such easy reasons prevailed, to make way for sport & profit, for which purposes these *Jubilees* were made only to serve. And after 11 years reigne *Urban* dyed, in 1389. And soone after

A. D. 1389. *Bonifacius* the IXth. Pope the LXXXVIIIth,

N. 10. Was elected; being a young man of 30 years of age. But he soone became an old man, & *Mali facius*, by meanes of his abominable vices. He was also ignorant of Learning, & therefore a great favourer of blockheads. Also he openly maintained *Simony* without any shame. In these dayes there being, like Pope, like Emperour, for minding of pleasures, & follies, and mindlesines: The *Turke* continually prevailed in the *East*. And the reformed Religion got ground as much in the west: tho it made not

Æneas
Sylv: in
Hist. Boh.
& catal.
by Johan
Bale.

Plat. in
vita ejus.

not so much noise. Yet under a careless Pope, William Courtney, & after him Thomas Arundel, Archbishops English, did much persecute the disciples of Wickliffe, by whom Randolph Bishop of Chichester, John Ashwarby, Vicar of St. Mary's in Oxford, William Swinderby, John Purvy, Henry Crump, Richard White, William Thorp, and diverse others notable Preachers, & Scholars, were excommunicated & accursed for Their well-doing. But despising Their causeless curses, They appealed unto a general Council. But in process of time; These, and a great many more suffered for Their religion, some by fire, & others in prison, & some in exile. Of these One Peter Paine expelled from Oxford fled into Bohemia, where he made many Converts. And a certaine youngman of Bohemia being a Student in Oxford, carryed away with him from thence the books of Wickliffe into Bohemia. Whence John Hus in these dayes a preacher at Prague, came to understand Wickliffe's doctrines, & began to justify Them at Prague in Bohemia. And many disciples joyned Themselves unto that Hus. Whence occasioned an Inquisition against Heretiks at Augusta, & many suffered there.

Append.
Joh. Bo.
cent. 6.

Annales
Suev.

A. D. 1394. Benedictus the XIIth.
Antipope & Pope the LXXXIXth.

In 1394. Dyed Clement the Antipope, in whose place was chosen by the French Cardinals at Avignon another Antipope called Benedictus the XIIth. who the deprived once, & againe, yet wore he the name of
His

- His Holiness 30 years. *Sigismund* King of Hungary by the death of *Mary* his wife, lost his right to that crown, but He detained it by force against the queen of Poland his wives sister. *Benedict* the Antipope in his fourth year, was taken by the King of France, & was deposed, & imprisoned. But escaping away, he got into *Spain* his native country, and there claymed as Pope. *Wenceslaus* the Emperour despised for his negligence, & sloath, as much as the great *Logge* was, that was cast into the pond to be the King of frogs: was at length deposed by the German Princes. And on the next year proud *Bajazeth* the Turkish King, was over throwne in battel, & taken captive, by the mighty *Tamirlaine*, the Tartarian Prince. In 1400 Pope *Bonifacius* celebrated another prophane *Jubilee* at *Roma*. And on the same year was *Rupertus* the Count Palatine elected Emperour in the place of *Wenceslaus*, who very tamely contented himselfe to be King of *Bohemia*, & in subjection to the Emperour.
- Plat. in
vit. Bon. year, was taken by the King of France, &
Annal. away, he got into Spain his native coun-
Flandrix. trey and there claymed as Pope. Wenceslaus
Trithemius. the Emperour despised for his negligence, &
Annal. sloath, as much as the great Logge was,
Turc. that was cast into the pond to be the King of
Leonice. frogs: was at length deposed by the German
Chytr. Princes. And on the next year proud Baja-
Trith. zeth the Turkish King, was over throwne
Annal. in battel, & taken captive, by the mighty
Turc. Tamirlaine, the Tartarian Prince. In 1400
Leonice. Pope Bonifacius celebrated another prophane
Chytr. Jubilee at Roma. And on the same year was
Trith. Rupertus the Count Palatine elected Empe-
Annal. rour in the place of Wenceslaus, who very
Turc. tamely contented himselfe to be King of Bo-
Leonice. hemia, & in subjection to the Emperour.

A. D. 1400. *Rupertus* Emperour the XXXth,

After 14 years reigne *Bonifacius* having lived in pleasures, dyed at *Roma*. Then

A. D. 1404. *Innocentius* the VIIIth, Pope the XCth,

N. II. Obtained the triple crowne: who had sworne before his inthronization, to renounce his seat, in case the Church Union so required. But when *Benedict* the Antipope had agreed to do the same, after *Innocent* was in possession, he would not endure

Plat. in
ejus vita.

endure to hear of renouncing, but followed the steps of *Urban*, & *Boniface*, which afore he had greatly condemned. Hence the *Romans* began to tumultuar. And when some cam to him to put him in mind of his oath, he caused eleven *Roman* citizens, to be thrown down out at a window for the same reason, so that They dyed of the fall; he saying, there was no other way to avoid the *schisme* of the *Church*. Upon this occasion he was expell'd *Roma*, & fled to *Viterbium*. But soon after he was called home againe, tho little to his contentment: For he cursed *Ladislaus* King of *Naples*, who had ayded in his expulsion: And immediatly was smitten with a *Palsy*, whereof he dyed. Every body saying it was just upon him. This *Schisme* in the *Papacy* had brought lowe the *Papal* throne; both in reputation, power, and revenue; In so much as the *Cardinals* feeling the smart thereof, were generally grieved, & ashamed: and therefore did unanimously agree, and did swear to it, in presence of publik *Notaries*, (who recorded Their oaths,) with severe curses, in case of neglect of performance: That *whosoever* of Them, should be chosen the next *Pope*, for the Peace, & *Union* sake of the *Church*, in case the *Antipope* would do the like, He should and would depose himselfe from the *Papacy*. And agreement being made as aforesaid.

Id Place
tina.

A. D. 1406. *Gregorius* the XIIth, *Pope* the XCIst,

N. 12. (One ready to depart the world with speed in al likelyhood) a man of 50

L1

years

Platin
de vita
ejus.

years of age was chosen Pope. And he after his election, confirmed his former *Oath*, and that with a *curse*, & by a *subscription* under his hand, upon the termes afore said. And yet when it came to the tryal; and *Benedict* the *Antipope*, being forced to it by his own party, had consented to *depose Himselfe*. This *Gregory* at first delayed, and lastly by a manifest tergiversation, neglected, & denyed, to performe the conditions of his double oath. Whereupon the *Cardinals* tooke upon Them to call a *Council at Pisa*, unto which both *Popes* being summoned, both refused to come. And thereupon They tooke upon Them to *deprive Them Both*. And They chose to be Pope.

A. D. 1410. Alexander the Vth, Pope the XCIIId,

Platin
de vita
ejus.

N. 13. This man by reason of small revenues, and profuse expences, was stiled the *beggavly Pope*. Nevertheless he behaved himselfe, not without great hopes of his proving well: But time permitted not to condescend unto a tryal, *what he would be*: For that in a few moneths time, he dyed. And dying, he admonished his *Cardinals to peace, & Unity*, and to mainteine the *dignity of the Church*: saying he believed, that *all which was done, at the Council of Pisa, was well done*, And at his last breath he used these words of our Saviour saying [My peace I give unto you, my peace I leave with you.] and having thus said He gave up the Ghost. Thus His Holiness seemed to act *Christs part* at his death; and had he done

Joh. 14:
27.

it

it with *Christs Spirit*, or had it *been of God*, what he *said*, and *did*; it would have carryed Gods *blessing* in the effect of it. But seeing it did *not so*, but quite contrarily; (for after *Him*, & *He dead*; things grew worse, & worse, and more, & more out of order, unto this very day:) so as what shall we say? What ever this Pope *Alexander* was *Himselfe*, a good meaning man, yea, or not. Yet before, *His blessing*, and *His dying blessing*, was not at all of God, nor was it spoke with *Christs Spirit*. For *Christs blessing* on his *Apostles*, had a *blessed effect*, & the Church advanced infinitely there after. But Pope *Alexanders blessing*, on his *Cardinals*, had no good effect, but the contrary; and after it, the *Popish Church* dwindled, and wasted away, and never more recovered. And hence therefore Pope *Alexanders blessing of peace*, was not after the manner as *Christ gave*, but as the world giveth, gave he unto them. More over it was not true, that he believed, *That what was done at Pisa, was wel done*. For if so, then was it well done, in that the *Cardinals deposed the Pope*. And if so; then what an *abominable lye* was it, that Pope *Leo the III^d*, and *all the Church* at that time did declare unto *Charles the Great*, that the Pope was *Head, of all Churches, & of no man ought to be judged.* Then also what a damnable wretch was Pope *Nicholas the great*, to accurse

Act. 5:
38, 39.

Plat. de
vita. Jo-
han. Mart.
Eug. &c.

Job. 14:
27.

Plat. de vita. Leonis iij^{ti}. [Ab omni-
bus una voce responsum est, Sedem Apo-
stolicam omnium Ecclesiarum caput, a
Nemine judicari debere.

Bzovii *all men*, who should dare to gain say the
 Ec. Hist. *Opinions* as well as *mandates of the Pope!* And
 ad an. what *villanous wretches* have been the *whole*
 863. *Church of Roma*, & all the *Popes*, & *Clergy*
 thereof, who have all along maintained,
 that the *Pope was accountable to no man*: and
 thereupon in justification of this point,
 have occasioned a whole sea of bloodshed!
 And yet now Loe! the *Cardinals* have, ta-
 ken upon Them to judge, & condemne
His Holiness the Pope! Their great *Lord*, &
master whom no man ought to judge or con-
 demne. But say They, he *was manifestly*
perjured! yea, and what then? So was
Pope Nicholas the Great; Pope Gregory the
VIIth, Pope Alexander the IIIrd. and who
 not? who have all transgressed the decrees
 & curses of their predecessors, & their
 oaths of allegiance to their masters the Em-
 perours? And yet the sense was of the *Ro-*
man Church, that neither the *Emperour*,
 nor the *Cardinals*, nor *any man*, might
 require of the *Pope*, any account of his
 doings. And therefore, if *Pope Gregory*
 were forsworne: No doubt but the old
 man, thought well according to the *Ro-*
man doctrine, that if the *Popes* have had
 power to *dispense with oaths*, and *absolve* the
swearers from the *breach of oaths*, why might
 not *Pope Gregory absolve Himselfe*, as well
 as others? And if *the Pope could* forgive,
 all other sin: why not his *owne perjury*? He
 was an old man of *four score* years old, and
 therefore perhaps chosen *Pope*, because at
 that age, he might not thinke much to de-
 peſe

pose Himselfe; having not long to live. But so sweet a thing (it seems it was *with carnal men* to be a *Pope*, and to have *Papal glory*) that this good old *Gregory* being also a *Carnal man* knew not how to part with it, especially seeing that *He knew no better things!* And yet these *Cardinals* being *Carnal men*, as well as he, or worse, must needs reprove him, & that with deprivation! And now verily, tho we might be induced to thinke that this *Pope Alexander* was a simple wel meaning man; as may seeme by his dying words! Yet it is plaine, that *He* was not at all in the right; neither was it of *God*, the blessing that he gave his *Cardinals*; Nor was it true that he believed, that *all was wel done, that was done at Pisa*. For tho we graunt them, that *Pope Gregory* deserved to be deposed: Yet his *Cardinals*, his *liege men* ought not to have done it, Both their *allegiance* to Their Sovereigne, the *Pope*, and the *Doctrine* of Their Church, utterly forbidding it. And yet since They have done it, and pretended to have done well in what they did: They have by that Deed borne witness, against Their own Church, that the doctrine of the *Popes infallibility* is an errand Lye, invented by the *Devil*, and so is Their doctrine of the *Papal absolute Sovereignty*, that the *Pope* is above *Emperours & Kings*. But

A. D. 1410. John the XXIVth. Pope the XCIII^d,

N. 14. What by force, and what by bribery, and other reasons conducing was

Plat. de
vit. ejus.

& Chron. chosen Pope. During these things the holy
 Belgic. Reformation, both in France, England, &
 Germany, was greatly advanced. And in
 Germany no place abounded more with the
 light of the Gospel then did *Bohemia*, where
John Hus having received light from the
 candle of *Wickleffe*; did greatly advance
 the truth. And One *Jerome* or *Hieroma*
 Priest, & a very learned man, who having
 first disputed of religion at *Paris* in France,
 came thence into Germany, and at length
 came to *Prague* where joyning with *John Hus*,
 those two holy & stout men, lived to see
 great success of Their ministry. These op-
 posed by the sloathfull King *Wenceslaus*,
 Their books were burned. But the people
 tumultuating on Their behalfe, that King
 yielded unto a tolleration of the reformed
 religion. About this time dyed the Empe-
 rour *Rupertus*. The sedition of German
 Princes on the one hand, and the schisme
 of the Popes on the other, withheld so, as he
 never went to *Roma* for Coronation: Yet
 was He on all sides acknowledged a lawfull
 Emperour. But not able to compass those
 good things he had designed; he dyed with
 much of griefe upon his spirits. Then was
 chosen

Historia
 Bohem.

A. D. 1410. Jodocus Marques of Mo-
 ravia Emperour the XXXIth,
 But soone dislik't, he was therefore againe
 sett aside uncrowned.

And Sigismundus became Emperour also
 the XXXIth,

This man was brother of *Wenceslaus* King
 of

of *Bohemia*, and was Himselfe King of *Hungaria*, & son of the former Emperour *Charles the IVth* and ascended unto the Imperiall Throne, promoted at the instance of *Pope John*. This Pope disturbed by *Ladislaus* King of *Naples*, implored ayd of the Emperour *Sigismund*. And in order to obtaine it was constrained to call a Council at *Constans in Germany*. And in the meane time, *John Hus* of *Prague*, was cited to *Roma*, to answer articles of Heresy against him. And appearing by his Legat, He answered before the *Pope*, but was excommunicated: and appealed therefrom unto the next general Council. Notwithstanding the *Pope* suspended the City of *Prague* until *John Hus* was expelled the city; whereupon he retyred thence. But in 1414 the Council at *Constans* sat, where *Pope John* personally was present. And soon after cam thither also *Sigismund* the Emperour. At this Council was condemned *John Wicklefse* the *Englisch* Reformer after he had been dead all most 30 years: and his books were burnt. But alas it was now too late to do that, seeing the sense of them was written in the hearts of a world of good Christians all over Christendome. His body also was condemned to be taken up, & his bones to be burnt. To this Council was cited the famous *John Hus*, who having obtained the Emperours passport for free egress and regrefs, personally appeared, and justified his doctrine, to be according to the sense of Holy writt, and the purest primitive times. But was cast into pri-

Chronicle
Belgie,

Historia.
Bohem.

Acta
Council.

Histor.

Bohem.
son,

son, by authourity of the Pope, & Council, notwithstanding his passport, (the Emperour alleging he could not help it.) After this *Hierome of Prague* being also cited; but denyed license of regrels, yet in trust to the integrity & excellency of his doctrine, did boldly expose himselfe unto the hazard of his life, and also appeared before the *Council*, and justified his doctrine. On the year 1415 was *Iohn Hus* condemned by the bloudy Council to be burned alive for an *Heretik*. And enduring the paine of the flames with a noble Christian courage, that Holy man made a brave testimony of the truth & soundness of his doctrine. *Hierome* was layd in prison in heavy irons, who languishing long in that desolate state, and destitute of reliefe, at length began a little to shrink, but in the end recovering himselfe, he stood firme unto the truth, and also on the next year, which was 1416 boldly, & like a true Christian endured the flames, as his brother *Hus* had done. In the meane time Pope *Iohn* himselfe, was accused of many grievous crimes: and he misdoubting himselfe, at first submitted, to depose himselfe. But after repenting of that submission, fled from the *Council*. But pursued by the Emperour, was taken, & brought backe. Where called to account before the *Council*, it was proved against him, 1st. That he had hired a Physician to poyson his Predecessor Pope *Alexander*: and also it was proved against him, that he was an *Heretik*, a *Liar*, an *Hypokrite*, a *Symonist*, a *Murderer*,

Plat. de
vit. ejus.
& Nau-
cler.

derer, an *Inchanter*, an *Adulterer*; a *Sodomite*, a *Gamester at dice* &c. And for these, & other faults, he was condemned: and formally deposed by authority of the *Council*. Alas, Alas, how the case is altered! *Whilom* since; *all the world wondered after the Pope*: and now *Loe!* how he is made a *scoren* on! He that was above *Emperours*, 3. and *Kings*; and whom *No man might judge!* Loe, what a pass is brought upon him! Is this the effect of *Pope Alexanders* dying blessing? Is this the fruit of the *Popish schismes*? That at length the body of the *Popish Church*, hath rent her own Head, from off her shoulders. And now loe, here is a second testimony, from a *Council* called by the *Pope* himselfe, That *His Holiness* the *Pope* is *not infallible*; and that the doctrine of *His absolute Sovereignty*, is a very *Lye*, invented by the *Devil*; and that he hath *no Sovereignty over Emperours or Kings*, but may be lawfully caught, & imprisoned by Them. And if so: how then doe these things condemne all those *Heroes* of this Church, *Nicholas the great*, *Gregory the VIIth*, *Alexander the IIIrd*, *Innocent the IIIrd*, and the rest; who have occasioned seas of *bloudshed*, to mainteine a contrary doctrine! And the truth is, had those *Great Popes* been brought to the barre, as was this miserable sneaks, there had been more then enough, to have deposed every one of them, as this man was. But then the *Beast* was in his pomp & triumph; and now he is falling! And yet it is to be admired, by what

Rev. 13:

Job. 3:

44.

authourity, these great men of the *Council*; who were sworne *liege subjects* unto his infallible Holiness; and had received *Their Life* from *His breath*; who had called them to *Council*, and had given Them all the authourity They had: could notwithstanding judge, condemne, and dethrone Their Lord, & Maker, as the worme in the fruit, does by the womb that bred it! Will They say They did it, by *Imperiall* authourity; that was not so: for it is against Their principles to allege that; and besides *not He*, but the *Pope called them*, & gave Them life; and as to mater of practice, it appears, the Emperour was but a Lackey unto the *Pope, & Council*, who when *John Hus* was by them imprisoned, had neither authourity, nor power, nor interest enough with Them to make good his word, & passport of free egress, & regress, to release the prisoner. And if They had not *Imperial* authourity, whence then had they it? From *Themselves*? No. For how could that be? Could They give *Themselves* life, and power? Or were They *Their own Council*? No, They were neither *Their Owne*, nor the *Emperours*, but the *Popish Council*, and sat by his authourity. And he being deprived, Their authourity was also deprived. And was the *head* a corrupt thing; and could the body be pure? No, surely. They murdered *John Hus*, and *Hierome of Prague* for *Heresie*; and yet are guilty of rebellion against Their own lord. Loe therefore, to what a passe the *Popish faith* is come. They have

have believed, & acted, all the heads of Them, they considered not what, nor did They care! The Popes one after Other, have sworne, & forsworne Themselves! And the Cardinals believed one thing, and yet acted quite contrary unto Their own faith. Of whom therefore, and of Their Popes: as Jacobs sons did say (of Their Brothers coat, when dipt in blood,) unto Their aged father [Know now, whether it be Thy Sons coat or no;] So; say we of these: Know ye, O all ye, that hear off these things, bloody acts, foul and evil doings, whether, or no, This be not the very hair, & hide, and hornes, & crownes, wherein, & where with, The Beast out of the Sea, the Great whore, were cloathed & clad. John thus deprived & layd by, he was committed to prison, where he lay 3 years. Then was Pope Gregory summoned, to answer before the same Almighty Council. Who not appearing, yet sent his Legat, & renounced of himselfe his dignity. Now here lodges another Mystery. This Gregory had been already deposed by the Cardinals at Pisa. Which deposition, had it been lawfull & good; to what purpose was he cited to come here? And was it not good, then how cam They to have authourity to cite Him? For They claymed under Pope John. And He under the authourity of those Cardinals at Pisa. Surely the men of this Council, conceived a fond pride, in the vaine exercise of authourity upon needles things. Bendist also was summoned out of

Plat. de

vit. Greg.

Inno:

Joh. &c.

Gen. 37:

32.

Rev. 13:

1, 2, &c.

Ch. 17:

1, 2, &c.

Plat. de

vitia.

Spaine, But he neither appeared in person, nor by Legat: and yet was deprived. And so he had been severaltimes before that. However after this

A. D. 1417. *Martinus* the Vth, Pope the XCIVth.

N. 15. Was chosen, by the Council, with consent of the *Cardinals*, & the *Officious Emperour*, and was called *Martinus* because upon *St. Martins* eve, He was chosen Pope. And he was crowned at *Constans*, where the Pope riding in State, the tractable Emperour led his horse by the bridle, himselfe walking on foote. And being crowned,

Piat. de
vit. Nau-
clerus.

He presently dissolved the Council. Thus One Pope having made a Council, was thereby unPop'd, And that Council having set up a new Pope; his first act was to unkennel that Council. Yet he did it very courteously. For to make Them amends, He forgave Them all Their Sins, upon very easy termes; and not only so, but he pardoned all Their households, & all the Company, and that not only for the murders of *John Hus*, & *Hierome*, and the dethronization of His Holiness Pope *Iohn*; but also for all the sins to be committed between that time & the hour of their death. Now there were at this Council multitudes of people of all sorts, pipers & fiddlers in great abundance, and Harlots, & in all likelihood pickpocketts, if not cheaters, & greater thieves: however all were pardoned, in case they do but fast every friday, without any consideration, tho they be drunke every day in the weeke besides;

besides; and tho they have committed or shall commit murther or adultery; and this without any condition of *sure tokens of repentance*. Thus this holy fasher began his reigne, by prescribing rules unto *God the Father*, & *God the Son* to forgive sins hand over head. Now these things thus ended, the *Bohemians* very fiercely rose up in armes, in order to be revenged for the bloud of *John Hus*, & *Hierome* their preachers; and tumultuously assembling, threw out at a window the *Prætor*, & 7 *Consuls* at the city of *Prague*, whereat King *Wenceslaus* put to a fright, dyed. And *Sigismund* the Emperour claymed as King. But *Iohannes de Trofenac*, commonly called *Zisca* becomming Head unto the mutiniers did in many battels orethrow the armies of *Sigismund*, & of all others who came out against him. And they spoiled the monasteries, & defaced all monuments of Idolatrie in the Temples, and thus for 19 years with great success by force of armes, they carryed on Their Reformation. I do not justifie these doings, which were against the customes, & conversation of the pure primitive times, wherein they never once attempted to reforme religion by force of armes. But the attempts of these men grounded upon a sincere godly zeal, proceeding of ignorance, & not of malice: and encouraged by the doctrines & patternes of the *Romanists*; and particularly from the advise of Pope Zachary in the case of King *Chilperik* (*That a King misbehaving Himselfe, it was in power*

Hist. Boh.
per Syl-
vium.

See Sect.
the 3^d.
of this
Chap.

of the People to depose Him, and to elect a new King.] Whereupon these esteeming, that both the Pope, & Emperour, & the King had all misbehaved themselves; They thought it therefore in Their own power to reforme them all. However Pope Martin bestirr'd him to cut them off: But His curses, & threats, & moneys, & forces, were all invaine. This pestilent Heresy, (as he stiled them) grew upon him, do what he could. After 3 years Pope John got out of prison, and returned into Italy, but making no new parties, went peaceably to Roma, and fell down, & kissed Pope Martins toe: whereupon the Pope delivered of that dread of him. Made him Cardinal of Tusculum. One would have thought, that as he had been convicted of Murder, & Sorcery & Sodomy, He had not been fitt to live. However was he unfit to be Pope, he could not be fitt to be a Cardinal. But policy in those dayes was beyond religion. Howbeit John having once been Pope, could not brooke it, to become back againe to be Cardinal, and to live privatly: whence not long after he dyed of melancholly. And at length the old Pope Benditt in Spaine dyed too, after he had kept up a schisme in the Papacy 30 years. But he no sooner dead. But in

Plat.
de vit.

A. D. 1424. Clemens the VIIIth, Antipope the XCVth,

Was choten to hold up the cudgells against Martin. In 1428 was dug up & burnt the carcass of John Wickleff, after it had slept

slept in peace more then 40 years; and this by speciall command from his Holiness! It seemes the rotten bones of that holy preacher, irked this ten horned Beast Finally His Holiness gave away the Kingdome of *Sicilia*, which was none of his owne to the Duke of *Anjou*. And after that restored it unto the right owner, conditionally to buy off the Patroon of the *Antipope* the King of *Aragon*. And then *Clemens* the VIIth. being forced to depose himselfe, *Martin* made him Bishop of *Majorke* out of *Charity*; and thus ended this schisme, which had plagued the *Roman* beast so many years. But *Martin* had little joy of his Monarchy, for that little above one year after, he dyed of an apoplexy. And then

Plat. de
vitis.

A. D. 1413. *Eugenius* the IVth, Pope the XCVIth,

N. 16. Came in place. *Martin* before His death had called a general Council to be held at *Basil*. And tho He dyed before the day of meeting; yet the Council mett, without any new summons; and being mett, cited the new Pope to meet Them there. But He raking state upon Him denyed to come. On His first year cam *Sigismund* to *Roma*, and peaceably received the Imperial crowne, and so returned. At *Basil* the Council sitting without order of Pope or Emperour, decreed; That that Council was above the Pope; and that the Pope ought to obey Them. And thus they dasht at one blow, the sovereignty of *St. Peters* chayr. In the meane time the Pope called

Id. Plat.

ano-

Dubrav.
Chronic.
Belgicum
& Hist.
Bohemiaz.

another Council at *Ferrara*, and cited the *Basilians* thither. But the Emperour appearing together with them at *Basil*; They became too heavy for *Eugenius*, for the Emperour threatening, He was forced to submit, and to allow that Council for fear of deposition. This was in the year 1434. To this Council the *Bohemians* being friendly invited, sent their *Legats*, and after a civil audience, They were allowed the liberty of the *Communion* in both Kinds. And a while after the Emperour invited, came in kindly among them, and was crowned at *Prague*. And being crowned he dyed. And His son in law

A. D. 1438. Albertus the II^d. Emperour the XXXIIth.

Annales
Suevicæ.

Succeeded Him in the *Empyre*, & Kingdome of *Bohemia*. He was Duke of *Austria* lineally descended from *Rodolph* of *Habsburgh*. Then *Eugenius* being out of fear of *Sigismund*, held on His Council at *Ferrara*. Whether came unto Him the Emperour of *Constantinople* with His *Patriarch*, & *Bishops*, & patch't up a slight submission unto His Holiness, in hopes of ayd against the *Turks*; which *Eugenius* promised but never performed. But the plague arriving also at *Ferrara*: *Eugenius* adjourned His Council to *Florentia*. In the meane time the high flowne Council at *Basil*, was in a rage for that the Pope appeared not at *Basil*, either in person, or by his Legat, and at length for default of appearance, June the 25. 1439 did pass sentence of deposition against Him.

Him: And did choose in his place *Amideus*
Duke of *Savoy* by the name of

A. D. 1439. *Fœlix* the Vth, Antipope:
the XCVIth,

Eugenius dissolved his Council at *Florence*
with appointment to meet at *Lateran*. And
in the meane time dyed the Emperour *Al-*
bert, whom his brother

A. D. 1440. *Friderikus* the III^d, Em-
perour the XXXIIIth,

Did succeed in the *Empyre*, & Duke-
dome of *Austria*. In the year 1443, *Amu-*
rath the II^d. King of the *Turks* having en-
tered *Europe* with victorious armes, advan-
ced as far as *Hungaria*. At what time ha-
ving made truce with *Ladislaus* the King of
that Countrey, for ten years, confirmed
by articles in writing, and by oaths on both
sides for better observation: He returned
back into *Asia*. But Pope *Eugenius* under-
standing what agreement was made, sent
over *Julius* His Legat to infringe this peace,
alleging [That an Oath made with the ene-
mies of the Church was of no moment.] And
accordingly the peace was wilfully broken
by *Ladislaus*, at the Popes instance, he
being absolved from his oath, as if it had ne-
ver been made. And at the same time Pope
Eugenius excommunicated all the Clergy
of the Council of *Basil*, and the new Pope
Fœlix. And that new Pope, and His Patroons
the *Basilian Council* excommunicated *Euge-*
nius, calling him a Rebel against the sacred
Canons, and a notorious disturber of the
peace of the Church, a *Symonist*, *Perjured*.

Annales
Turcicæ.

Trithem.
Platin.
& others.

Bucholz:
Ann. ad
an. 1443:
1444.

an incorrigible *Schismatic*, and an obstinate *Heretik*. And *Eugenius*, and his Council as yet sitting at *Florentia* wrote unto all christian Princes, that Pope *Amideus* had advised with *Inchanters*, was an *Hypokrite*, a *Wolfe in a Sheepskin*, *Beelzebub &c.* Love
 I *Joh. is of God* (saith *St. John*) but *They who love*
 4: 7, 8. *not are not of God, and know nothing of Him.*
 And thus it was with *these men on both sides* !
 The Council of *Basil*, had no lawfull authority at all, neither from the Emperour, nor the Pope, nor by Nature, nor by any lawe: and if by none of these, then *not from God* also. Their pretence was from a *Dead Pope*, who dying, *His Call* dyed with him, unless it were to follow him into another world. True it is, that they were a body of *Papists* met together: and what they said, as to the authority of a Council lawfully called, above the Pope; was a good testimony against the *Popish Church* & all the rebellious and wicked proceedings of the *Popes*, for 300 years space against their Sovereigne Lords the Emperours, from *Stephen the IXth*, onwards; and that *These Popes* were guilty of all the *bloodshed* of those years, by reason of all the wars by Them occasioned to mainteine Their unlawfull & wicked pretensions; which these learned Men, of Their own party doe acknowledge by Their *Decrees* there made. And tho *Pope Eugenius* had a pretence of more just chyme, yet his proceeding by *wrath*, & *Curses* & such like doings favoured not of the *Spirit of God*, but rather of
 the

the Devil the first Murderer. And his absolving King *Ladislaus* from his oath of agreement with the *Turkish* King, and teaching him to breake that agreement; was a thing favouring so much of *blasphemy*, & *barbarisme*; that the rudest Infidels abhorred to be guilty off. But finally the Pope prevailed so far, that *Lewes* the son of the *French* King, came with an army of 30000 men to besiege the *Council in Basil*, where was fought a bloody battel with the *Helvetians*, who defended the city, & brake up the siege. In 1444 was fought the great battel of *Varna* in *Hungaria* between *Amurath* the *Turkish* King, and the *Hungarians*. Whereat on the two first dayes, the *Turkes* were worsted, and on the 3^d. day were near an utter-rout: At what time King *Amurath* taking out of his bosome the paper of articles that were broken; and lifting up his eyes to heaven said [*These are the articles O Iesus Christ, which Thy Christians have covenanted with Me, and have sworne holily by Thy name. But now They have violated Their faith attested by Thy name, and have falsely denied Their God: And now Christ If Thou be God; I beseech thee avenge Thine own wrongs and mine, and shew the punishment of perjury unto Them, which as yet have not known thy name.*] He had scarcely don speaking thus, whenas on a sodaine the battel turned. And King *Ladislaus* was miserably slaine, and so was *Julianus* the Popes Legat who with *bel*, *booke* & *Candle* all in vaine had cursed the *Turkes* in the Popes name; only the

Ezek.
17: 13,
14, 15,
16.

Historia
Hungar.
& Annal.
Turcic.

Aeneas Noble general Hunniades escaped. And
 Syl. Epist. such was the fruit of *Perjury*, and such was
 81. lib. 1. the force of the *Popes* authourity, to ab-
 solve from *Oaths* of agreement; even like
 a sword whose edge is so turned, as it can-
 not cut at all. After this 3 years *Pope Eugene*
ninus dyed, having sat 16 years. And

A. D. 1447. *Nicholas* the Vth. *Pope*
 the XCVIIIth,

N. 17. (The *Antipope Felix* yet living;
 Plat. de and the *Council at Basil* stil sitting,) was
 vit. ejus. chosen. But the Emperour *Friderik* dissol-
 ved that *Council*; and *Felix* being over-
 perswaded deposed himselse: Whom *Ni-*
cholas made a *Cardinal*. *Nicholas* also con-
 firmed all the *Decrees* of the *Council of Basil*:
 thereby consenting himselse also that the
Council was above the Pope and might call
 him unto account; and controlling the
 pretences of most of the former *Popes*; that
no man ought to question the Popes actions.

Annales was by him crowned. This *Pope* sold Indul-
 Flandrix. gences of *Pardon for sin*, under pretence to
 get money to be employed against the *Turke*.
 but it was employed unto privat uses. In
 1450 was a mighty concourse of people to
 the *Jubilee* then celebrated at *Roma*.

Plat. in Where, what by meanes of people thron-
 vit. ejus. ging, some to goe forward, & others
 backward, upon a bridge over *Tiber*, the
 hindmost at each end of the bridge thrusting
 forwards, many were thrust over into the
 waters, & drowned. In his time cam *Con-*
stantinus Emperour of *Constantinople* to im-
 plore

plote ayd against the *Turks*; but it was denyed him, because the *Greeke Church* would not perfectly submitt to be under the *Roman Pope*. And for want of helpe, that whole *Empyre*, & all *Thrakia*, & *Greece* fell into the hands of the *Turkes*. Soone after this the *Romans* conspiring against the *Pope*, thought to have brought him under, but failing in the attempt were glad to submitt. But *Nicholas* taking grieve for the loss of *Constantinople*, dyed after 8 years reigne; and was none of the worst *Popes*. Then

A. D. 1455. Calixtus the III^d, Pope the XCIXth,

N. 18. Ascended to the triple crowne, who was a *Spaniard*. This man was an avowed enemy unto the *Turkes*, and caused every day a bell to be tolled, at what time all people within the hearing, were commanded on Their knees to fall down & pray to God against the *Turks*. These prayers God seemed to hear; for the expedition succeeded well, and the *Turks* were beaten. But then *His Holiness* having found out a new game to play; which was to make his *Nephew*, or *Son King of Sicilia*: the pursuit of this mater, made him neglect the other: so as the victory against the *Turks*, wanting helpes of men, & money to pursue it, the advantage was lost. And before that loss could be recovered *Calixtus* dyed. After him

A. D. 1458. Pius the II^d, Pope the Cth,

N. 19. Was chosen, (who had been *Aeneas Sylvius*, a man who had written many

Plat. de
vit. ejus.

Plat. de excellent books, with much of candour &
 vit. ejus, honesty, and was Scribe at the Council of
Basil, and a principal doer there, and ap-
 proved all that was done there, and wrote
 a booke in justification thereof; wherein
 he shewed that the *Pope was not head of the*
Church, and might be deposed.) But being
 chosen *Pope*, he assumed the name of *Pius*
Secundus, and sent abroad a *Bull*, with the
title of retractions, revoking what he had
 formerly written. He seemed to be very
 severe against *Sigismund Duke of Austria*.
 But by *Diether Bishop of Mentz* he delt very
 hardly & unjustly. For he deprived him,
 and gave away his Bishoprick unto *Adolph of*
Nassou: Whence was occasioned much
 bloudshed, & spoil. Some say, he was
 sorry for what he had done: however *Die-*
ther was restored. Also he could not scape
 without cursing sombody; (for so few *Popes*
 have done:) He therefore *Cursed all men*,
 who should here after make any appeal from
 the *Pope* unto a generall Council: tho he had
 himselfe written, that it was justifiable so
 to doe: But as if some spel, or strange in-
 fection had lurked in the Papal Chayr; He
 was no sooner sett therein, but he becam
 a man quite of another mind. He was also
 guilty of the blasphemy of forgiving sin
 hand over head: For he ordered *eternal*
life, as a reward unto all men that warred
 against the *Turks*; not excepting, tho guilty
 of Murder, of Idolatry, or witchcraft:
 but as if it were impossible, that any man
 imployed in that warre, could dye a repro-
 bate.

See his
own writ-
tings.

Mariana.

Birk-
heim.

Naucler.
Crantz:
in Sax lib.
12.

Annal.
Sueviae.

Plat. de
vita ejus.

Spang. &
Naucler.

bate. However he approved himselfe in his throne, to be a sober, temperat, & very wise man and one of the best *Sovereigne Popes* that ever reigned. He held 6 years. Next

A. D. 1464. *Paulus the II^d. Pope the Cist,*

N. 20. Was chosen, the sitterson of *Pope Eugenius*, who called himselfe *Paulus the II^d*. He brought up a merchant, never thought of studying until his Uncle was Pope. And then rather professing learning, then understanding ought thereof, he was as it were haled from one preferment to another in hast, & had no leisure to read. And being elected *Pope* rather for his wealth, & greatness, then for his wisdom or goodness: His first care was to eat wel, & drink well, & wear good cioath; and his next care was to destroy & root out the reformed *Bohemians*: who under *George* Their King had enjoyed some time of respit & peace. But this Pope excommunicated both them & Their King; & proclaimed the cross against them, with forgiveness of sins past, & to come, to all them & Their posterity who would fight to destroy them. And upon this account came enemies against them on every hand; and much blood was spilt; but yet the *Bohemians* held Their owne. In the mean time *Paulus* was busy in entertaining the *Romans* after the manner of the *Pagan Consuls* with *shews*, & *plays*, & costly banquets; until an attempt was made to kill him; which misse
of

Platin.
de vita
ejus.

Fabrit.

of it's marke. Whereupon *Paulus* raging, many were imprisoned, and among the rest, our noble Authour *Platina* the writer. These prisoners not thinking themselves guilty of any offence, prayed *His Holiness* that they might be heard. Unto which He answered saying [*Ye would bring us before the judges, as if ignorant, that all the lawes are in our breast. I am Pope, and dowhat I please.*] Being himselfe a blockhead, he hated all scholars next unto *Heretiks*, and taught the *Romans* to hate learning. He tooke upon him to create *Dukes*, which belonged only to the Emperour to doe. In 1471 dyed *George King of Bohemia*, and the citizens passing by his son, elected *Ladislavus* son of *Cassimir King of Poland*. And on the same year dyed Pope *Paulus*. And

A. D. 1471. Sixtus the IVth. Pope the III.

N. 21. (Who was general of the *Franciscans*.) succeeded *Paulus*. It may be remembered that *Eugenius* the Pope, had founded certaine Regular Canons in the Church of *Lateran*. These, Pope *Calixtus* put out, & put in *Seculars*. *Paulus* turned Them out, & put in *Regulars* againe. And this *Sixtus* a second time, displaced the *Regulars*, & restored the *Seculars*. And thus these *Infallible men*, jostled Their *infallible Decrees* one against another. Now *Paulus* had ordained a *Jubilee* at end of 25 years; which he not living to see, this man reaped it's benefit. This man was a great promoter of *Indulgences*, following the patternes of Pope *Urban*, and

Jo. Ser-
res.

Fabrit.

Dubrav.

Addit.
ad. Plat.
per Onu-
ohrium.

and Pope Martin. He confirmed the pardon of praying in the Church of *St. Francis in Padoua*, & enlarged it, at a strange rate. and at the suit of *P. Ruerius Cardinal of St. Sixto*, & of his own brother *Jerome*, he graunted unto all the *Domesticks*, of the *Cardinals de St. Lucy*, a * free license to commit

Sandys
West. Rel.
Wesel.
Gron. de
Ind. Pap.
& Onuph.

Sodomy in the 3 summer moneths of June, July & August. He also permitted Stewes for whores to be built, in which each whore was to pay the Pope a *Julian penny*, which tribute growing to a custome, amounted unto 20000 ducketts yearly. In his dayes also was gained an absolute conquest over Priests marriages. And this was gott by a general allowance of Concubines; and a crowne by the year was the common fees for the same. And if any man contended saying

* It is a mater so abominable to give license in the name of *God*, to commit sin; and such an heinous sin as that of *Sodomy*, (by reason whereof *Sadoma* & *Gomorrah* were consumed by fire, & brimstone, immediately falling from heaven:) that one would thinke it incredible, that the *Turkish Musti*, or the *Archpriest of Baghara* a *Tartarian* would consent to license so great wickedness; how much more that the pretended *Father of Christendome*, should doe it: But the thing is plaine, that He did doe it. And tho *Onuphris* a Popish Author says it not expressly; yet he confesses, that at the instance of his kindred, He indulged very unlawfull things. And as it appears by the practise of ensuing times; *Sodomy* became such a common recreation in the court at *Roma* as if it had beene rather a commendable, sport then a sin. Wittness the booke written by the *Archbishop of Beneventum*, *Iehan de la Case*, Legat a *Latere* for the Republick of *Venice* [*de laudibus Sodomie*,] wherein he speaks of it (as a *divine and good thing*, and such as he knew by Experience.) This booke is to be had as it was printed at *Venetia* in 1550, by *Trajan Nævus*. And had it not been for this booke, (as was alleged) rather in discreetly, then wickedly published: (for it was not without license) He had been a *Cardinal*. And now such a booke being extant: there remains no more roome to Wonder, that this pretended *Vicar of Christ*, was *Sathans* Secretary to tollerat the worst of sins.

Mariana.

I keepe no Concubine, and thought much therefore to pay the crowne: yet the Clerks did usually exact it saying, you may if you will. In his time began the Inquisition in *Spaine*, under pretence to punish *Moores*, & *Jewes*; but was exercised chiefly upon reformed christians. In 1480 *Achmet Bassa* landed in *Apulia*, & tooke *Hydruntum*, which not a little affrighted *His Holiness*, and the *Cardinals*. But on the next year *Mahomet* the Turkish Emperour dying, after he had won two Empires, twelve Kingdoms, & more then 20000 great cities. And his Sons contending for the Empire *Achmet* was called away, and *Hydruntum* regained. However the dread of this thing eased many Christians of the Popes curses. *Zemes* the elder son of *Mahomet* worsted in battel by the younger brother *Bajazet* fled for refuge to *Rhodes*, where he turned Christian, & had 4 children borne. But afterwards being sent into *France*, came at length into custody of the Pope. But at end of 13 years *Sixtus* gave place. And then A. D. 1484. *Innocentius* the VIIIth, Pope the CIIIth,

Annal.
Turcic.

N. 22. Came up, who having *Zemes* the *Turke* in custody, conjured all Christian Princes unto warrs against the *Turke*, promising to make *Zemes*, Their captaine. But bribed by *Bajazet*, who sent him 40000 crownes, with a promise to pay as much yearly, those preparations were soon stoppt. He was a common Seller of *Church livings*, or a great *Symonist*. Was apt to shed blood

Onuphr.

on

on slight occasions, He accursed *Ferdinand* King of *Naples* meerly for default of some few tributes unpaid, and gave away his Kingdome to *Charles the VIIIth*, King of *France*. And after 4 years reigne dyed. And then

A. D. 1492. *Alexander the VIth*, Pope the CIVth,

N. 23. Was brought in meerly by bribery. Who no sooner inthroned, but he shewed himselfe what he was, an ill natur'd cruel wretch, wholly given up to luxury, & excess. The *Cardinals* were soone made to repent of Their choise. Some were banish't, others imprisoned, and some put to death, or at least condemned. Soone after cam *Charles* of *France* with a great army to *Roma*, in order to clayme the Kingdome, given him by *Innocent*; but *Alexander* had given it unto *Alphonse* of *Spaine*. Yet crouching, & flattering *Charles*, he made peace with him, by delivering up *Zemes* the *Turke*. But he had first poysoned him, so as in few dayes after delivered up he dyed. *Charles* being gone, *Alexander* banded against him. He had four natural sons, and two natural daughters, whom he openly avowed to be his. And he openly maintained a Woman called *Vanocia* as his concubine. He celebrated the Jubilee at *Roma* in 1500, and sent abroad his Bull to sel pardons, unto all men, who could not, or would not com to *Roma* to fetch Them. And he graunted a pardon for 30000 years to come, unto all people whom soever, who before the Altar of the Lady *Mary*, with

Onuphr.

Philip. de
Comines
de bel.
Neapol.

Onuphr.
& Guic-
cicardin.

Polider.
Virgil. &
Onuphr.

Sandys *Christ*, & Her Mother, shall say a peculiat
 Weist &c. ave importing that the *Virgin Mary* was
 conceived without sins. *Friderik* the Empe-
 rour being dead :

A. D. 1493. Maximilianus the Ist,
 Emperour the XXXIVth,

Was elected in his place. But *Alexander*
 having during 11 years made a scorne, & a
 sport of religion; grew worse & worse to
 wards his end. *Sarius* *Jerome Savanorola* was burnt
 for religion, among many others who suffe-
 red in his reigne, in the year 1499. At a
 Council held at *Mentz* in the year 1501 by
 his authourity, it was concluded, that the
Virgin Mary was conceived without sin. In
 the end of his 11 years, having invited ma-
 ny Senators of *Roma* to dinner, with a pur-
 pose to poyson Them; the Cupbearer by
 Phil. de mistake gave the poysoned cup to the Pope;
 Comines. who drinking dyed of it. Then

A. D. 1503. Pius the III^d, Pope the
 CVth,

Joh. de N. 24. Was chosen. Who reigned no
 Ser & more but 27 dayes and dyed. And then in
 Guiccic. the next year entring

A. D. 1504. Julius the II^d, Pope the
 CVIth,

N. 25. Becam Pope, who was brothers
 Son to *Sixtus the IVth*. He excommunica-
 ted the *Venetians*, and gave away Their
 Mariana. lands unto who ever could gett Them
 Whereupon *Lewes* King of *France* vanquil-
 hed the *Venetians*: And yet the Pope envy-
 ing his success joyned with the *Venetians*,
 against him. Then were two Councils hoj-
 den,

den, one at *Pisa* by four *Cardinals*, who declared *Julius* unworthy to reigne. The other was holden at *Roma*, where the *Pope* presiding deprived the 4 *Cardinals* of Their dignities, & excommunicated *Lewis* the King of *France*, and absolved his subjects from their allegiance to him. And sent forth his bull of pardon unto all men, who could kill a *Frenchman*; and the Kingdom of *France* he bestowed on any body who ever could win it. *Himselfe* also march't out in the head of an army, and going over *Tiber* bridge, he threw away *St. Peters Keys* into the river, saying (I will now try *St. Pauls* sword.) The *Switzers* were his great confidants, and confederates, of whom want only he once said in prayer (instead of *Sancte Peter*) *Sancte Switzere ora pro nobis*. In 9 years ir's said, that he slew, & occasioned the death of 200000 *Christians*. He decreed, all men to be accursed, who should appeal from the *Pope*, to a *Council*. But after a little over 9 years, This *prophane*, & *Hectorly Pope*, went also the way of all flesh. Then

A. D. 1513. Leo the Xth, Pope the CVIth,

N. 26. Ascended the throne. Who at his coronation, threw amongst the croud an 100000 ducketts. And being possess't of his chair quickly began to shew his authority. The Dukedome of *Urbino* he tooke from *Francis Feltrius*, & gave it to his nephew *Laurence de Medices*. *Borgesius*, & his brother *Cardinal Alphonso* he expelled

O o 3

Their

Id. Mar.

Onuphr.

Hotting.
in An-
nolet Bu-
dæus de
Assè,

Guicci-
cardin,

Onuphr.

Guiccic.

Onuphr.
& Guiccic.

Their countrey, with great ingratitude. Whence *Alphonso* and some other *Cardinals* conspired to kill him. But betrayed in the attempts, They fled. But the *Pope* having agreed with the *Spanish* Embassador, and that expressly to pardon *Alphonso*, upon condition he would bring him to *Roma*; and having given him a safe Conduct for that purpose. *Antonio* came, But *Leo* put him to death: alleging, that a fault against a *Popes* life, cannot be contained in any safe Conduct; albeit the same be expressly & individually named. He created 31 *Cardinals* in one day, of whom he received by contract 50000 crownes. But at the time of Their Choise, there happened such a fearful thunder & Lighrening, as struck the Image of the babe *Jesus* out of the mothers lap; and the keys out of *St. Peters* hands, in the same Church where the *Pope*, & *Cardinals* were all assembled. On the same year the *Popes Indulgences* were every where sold for money, and the *Priests* to help forwards the Markets for that purpose did preach saying (that the *Souls* in *Purgatory* did leap for joy at the sound of every penny that chink't into a bason,) and did instantly fly up to heaven. In this very point of time; the way being made ready for him, by the reignes of so many loose living & tyrannicall *Popes*, happening together, such as were *Paulus*, *Sixtus*, *Alexander*, *Julius*, & this *Leo*; and at such a juncture of affaires, as when the oppressions, and prophanenesses of this *Pope*, &

his

his Priests were grown so very ranke & abominable; then started up *Martin Luther* Com-
 an *Augustin Frier*, and also a *Doctōr of di-* ment. L.
vinity, who preached against these *indul-* Surii ad
gences, and against the *Popes* exorbitant an. 1517.
 practices, in the year 1517. From whence
 followed a most successfull reformation.
 And many *Kingdomes & Principallities* did
 soone after fall away from their subjection
 unto the *Papish* Empire. This *Pope* was a
 man wholly given up to his pleasures, and
 unreasonable *Luxury*. And was so very pro-
 phane that when *Cardinal Bembus* did once
 lay before him a certaine *Gospel* sentence.
 He said of it, [*It was a well knowne fable of*
Christ.] And he denyed the immortality of
 the *Soul*. However being a man of great
 confidence, he vigorously sett himselfe to
 oppress *Luthers* Reformation. On July the
 4th, 1419, one *John Eckius* a subtil dispu-
 tant undertooke to defend the *Roman* doc-
 trine, against *Luthers* opposition. But to
 little effect, for *Luther* mightily prevailed,
 and there joyned with him the most vir-
 tuous *Melancton*, and many other learned
 divines. But the *Pope* excommunicated *Lut-* Chytr-
ther, and demaunded to have him delivered us.
 up, by his religious Patron *Friderik* Duke
 of *Saxony*, to be sent to *Roma*. But the
Electōr refused to do it alleging that he had
 the testimony of all men, to be an *onest*
man. On the same year

A. D. 1519. *Carolus* the Vth, was Em-
 perour the XXXVth,

In 1521. *Luther* answered his doctrine pub-
 likly

Belarmi
de Ponti-
fic. lib. 4.

Com-
mentar.
L. Surii
ad an.
1521.

likely before the Emperour *Charles*, & the *States* of the *Empire* at *Wormes*, and having letters of safe conduct under the Emperours hand, departed peaceably. On this year also the title of [*Defender of the faith*] was by the Pope conferred on *Henry the VIIth*. King of *England* for writing against *Luther*. And anon after dyed Pope *Leo*.

A. D. 1522. *Hadrianus* the VIth, Pope the CVIIIth,

Onuphr.

Belarm.
de Pon-
tific. lib. 4.

N. 27. Being elected, began with fair promises, and insinuations against *Luther*. But in the process he proved otherwise then was expected; a Covereous man, who turned out of place better men, and for Lucre of money introduced worse. He confessed that a Pope as a Pope, may be an *Heretik*, and teach *Hæresy*; and that some Popes had been *Heretiks*. But as he was driving on to do great matters, with in two years He dyed.

A. D. 1523. *Clemens* the VIIth, Pope the CIXth,

Chy-
traus.

N. 28. Was chosen in place of *Hadrian*. At this time the Bible began to come forth in the *Dutch language*, performed by *Luther*, & others. And a Reformed discipline was settled in many places. And in 1525 a forme of prayer began to be used in the Churches in the *Dutch language*. And *Gustavus* King of *Sueden* began to put his whole Kingdom into a posture of *Reformation*. But in the meane time Pope *Clemens* was preparing for his sports on the same year, whereon he caused. a *Jubilee* to be proclaimed

med in *Roma*, after the old pagan manner with Shewes, & secular playes. This Pope Sleidan. siding with *Francis King of France*, against *Chy-Charles the Emperour*, absolved him from traxus. the obligation of his Oath, made when he was a prisoner in *Spaine*, Whereupon in 1527 the Duke of *Burbon* in the service of the Emperour, besieged, & tooke *Roma*, & miserably wasted, & spoiled the same: and His Holiness & his Cardinals endured 7 moneths siege in *Hadrians Towr*, 'til discharged by Charles the Emperour. In *Sueden* the Bishops withstood, but notwithstanding the Reformation prevailed. *Saxony, Lunenburgh, & Hassia* received a settlement of Reformation in their countreys. The *Helvetians* also began to dispute of it. In 1529. at a convention of the States of the Empire at *Spires*, it was decreed that the *Edict of Wormatia* shall be put in practise against the Innovators; But *John Friderik* Elector of *Saxony*, and *Philip* Landgrave of *Hessen*, and diverse others, did enter Their protestations against it; From whence came up the first Name of PROTESTANTS which have since growne so famous all over Christendome. In 1530 *Charles the Emperour*, was crowned at *Roma*. And on that year cam to light the famous *Confession of Augusta* drawn up by the Protestants, & was presented to the Emperour, and on this year the Free citie of *Lubek* reformed. But the Emperour commanded the Protestants to submitt, to the *Edicts*, or else threatened them with force. Whereupon *Luther* exhorted to arme in defence of the Reformed

Id. Chytr.
& Sleid.

Id. Chyt.
& Sleyd.

religion against Idolatry. And to this Confession of *Augusta* against Imperial threats subscribed, *John* Elector of *Saxony*, & *Friderik* His son; *George* Marques of *Brandenburgh*, *Ernest*, & *Francis*, Dukes of *Lunenburgh*, *Philip* Lantgrave of *Hessen*, and *Wolphangus* of *Anhalt*; the Senates also of *Norinburgh* & *Reutling*. On the next year, controversies about religion began at *Bremen*. And the *Helvetians* quarrelled, & fought about religion: In which battel *Zuinglius* of *Zurik*, was slaine. In 1532 *Henry the VIIIth*, of *England*, Defender of the faith afore, but in title only, & that of a wrong faith, began now to reforme, and to be a Defender of the true Faith, & that indeed. And the Senat of *Bremen*, cast off the *Papish* religion. In 1533 the *Anabaptists* began to broach a new schisme. And the next year Pope *Clemens* dyed. And

A. D. 1534. *Paulus the IIIId*, Pope the CXth.

Sleydan
& Chy-
tracus.

N. 29. Cam on. Pope *Clemens* before his death had threatened to curse and excommunicate King *Henry of England* unless he received againe his wife *Katharine* whom he had put away; and also to depose him. This *Katharine* had been his brothers wife, whom therefore by Gods law he might not marry; and yet a former Pope, had graunted a dispensation to do that which God had expressly forbidden. But this King being convinced of his sin, did put away his wife *Katherine*. And hence *Clemens* threatened to curse & depose him because

of

of his repentance. But it pleased God to take away his breath before, he could utter those venomous words. He dead, *Paulus* the III^d, succeeded him, well stored with growne bastards. Of which, the son of his bastard son, & another son of his bastard daughter, he made Cardinals: and of these, one was 15 years of age, & the other was but 14. In 1536. *Christian* King of *Denmarke* began to reforme religion in his Kingdome. In 1540 began the order of *Jesuits*, at what time it was established & confirmed by this Pope: Tho it had begun, and was contrived afore in 1535. In *Lituanian* Duke *Radziwil* began to reforme. And on the same year was held a publik disputation betweene, the pious & Learned *Philip Melancton*, and the subtil *Eckius*. In 1541 Mr. *John Calvin* sett up the *Presbyterian* government at *Geneva*. That *Syndik* had first begun to reforme in 1532; but being disorderly; *John Calvin* began to settle Them in 1535. But they not enduring his severity did banish him. Whereupon he now framed a sort of government as might please them. In 1545 began a severe persecution in *France*, wherein many suffered by fire. And in *December* of the same year began the general Council at *Trent* which lasted many years. And the Count *Palatine* at *Rhine* began to Reforme. And on the next year dyed *Martin Luther* in peace, being taken away from the evil to come, and was buryed at *Witenburgh*. At this time were great preparations forwarre;

Id. Chytr.
& Sleid.

Id. Chytr.
& Sleid.

wherein *Friderik* of *Saxony*. & *Philip* o
Hessen did bear all the brunt : The other re-
 formed princes, either abiding neuters, or
 arming against them. The truth is, to take
 up armes meerly for religion against a law-
 full Sovereigne Prince, is somewhat a tick-
 lish point, to be handled with bloody noses.
 However the success was not prosperous on
 the defendents part. For Duke *Friderik* was
 overpowred, & taken captive; and *Philip*
 was after that drawn into a snare, and made
 prisoner too. Then was great rejoycing
 of the *Romanists*. At *Misena* the mass was
 sung, the organs played, & all with more
 mirth then devotion : but in the after noon
 of the same day, there happened a prodi-
 gious thunder, & lightening which made
 new musik, For it burnt the house, cast
 downe three towrs, melted the Leads &
 bells, and burnt the *Organt*, that were so
 merry in the morning. Hence King *Ferdi-*
nand proud of his success began to persecute
 the *Bohemians* who had of long time enjoyed
 Their liberty. *Herman* Archbishop of *Colen*
 had turned *Protestant*, but was now depo-
 sed. And the Emperour began to force the
Protestants, unto conformity with the *Coun-*
cil of Trent. But They objecting, that their
 cause was unheard; he suspended his sen-
 tence. And Duke *Mauritius* being establis-
 hed in *Saxony* began openly to encourage
 the *Protestants*; with whom joyned the
 Marques of *Brandenburgh*, & others, and
 Pope *Paul* standing stiffly upon his termes,
 without any allowance of abatement, made
 the

(d. Chytr.
 & Sleid.

The more, & the stouter enemies. On the year 1548 in *England* King *Edward* being an absolute prince, under godly tuition of the Duke of *Somerset* his Uncle, and the most pious *Cranmer* archbishop of *Canterbury*, did utterly abolish the Mass, and established a reformation in his Kingdom most regularly, peaceably, and judiciously in all things as near as could be brought, according to the holy scriptures, & the purest primitive times. In *Scotland* also the *Nobilitie* began to reforme that Kingdome. And *Petrus Paulus Vergerius* Bishop of *Heidleberg*, and the Popes Legat, being sent purposely into *Germany* to refute the *Lutheranes*, by reading of *Luthers* books, left his bishoprik, & became a protestant Convert. And *Augustus* Duke of *Saxony* & Bishop of *Mersburg*, renounced his bishoprik, and did cleave unto the *Protestants*. And on the next year Pope *Paulus* was taken out of the world. When

John
Stow
Chron.
& Martin

Sleidan.
& Chy-
træus.

A. D. 1550. Julius the III^d, Pope the CXIth,

N. 30. Enjoyed the triple crowne. And celebrated a *Jubilee* at *Roma* on the first year of his reigne. On the same year the Emperour gave out an Edict against the *Protestants*, which bred great stirrs. For in 1552. *Maurice* of *Saxony*, *Albert* of *Brandenburgh*, and others; the King of *France* also joyning in the confederacy, armed afresh for the *Protestants*, against the Emperour, and began to take townes: whereupon, the captive Princes *John* & *Philip* were set at li-

Chytræus
& Sleid.

Chron. of Engl. berty. But in *England*, King *Edward* dying without issue, *Mary* his sister enjoyed the crowne, the *Protestants* there out of conscientious principles, ayding her to enjoy her rights, tho to the apparent hazard of Their religion. And tho She had sworne, & vowed to the contrary, yet soone changing religion She introduced Popish *Idolatry*, with most bloody persecutions against all opposers. Pope *Iulius*, tho a man of 70 years of age, yet gave up himselfe wholly unto riotting and luxury, & prophane-ness. And was often guilty of most pro- phane, & strangely blasphemous curses, & other leud language. And at end of 5 years he dyed of intemperance.

See the
Acts &
Mon. by
John
Fox, of
Pope Ju-
lius.

Thuanus
Onuphr.

A. D. 1555. Marcellus the IIId. Pope the CXIIth.

N. 31. Was a Pope of 21 dayes only.

A. D. 1555. Paulus the IVth, Pope the CXIIIth,

Acts &
Mon. by
John Fox.
& Chron.
En. by
John
Stow.

N. 32. Was chosen. In these times the persecutions in *England* waxed exceeding hott, the Church of *England* being all of a light flame, with the continual fires of the holy Martyrs burning to ashes. And yet all men freely submitting, & exposing Their bodies to the uttmost torments, never once offered to resist, tho they exceeded Their *Persecutors*, ten to one, in number. And here not only the poor commons stood it out, but the *Holy Priests* who had taught light by the doctrine of Their lips, did now wittness as much, by laying down Their lives to pawne, for testimony of the truth

truth & purity of what They had taught. Year the *Chiefe Priest*, who had introduced that Holy word of life, watered it with Their blood. These were the never to be forgotten *Ridly, Latimer, Hooper, and Ferrars*; and above all the most holy *Cranmer*, whose Learning and piety had been famous all over Europe. In 1556. *Charles* the Emperour having at length indulged liberty unto his Protestant subjects, gave over his Kingdome of *Spaine* unto *Philip* his son. And two years after being aweary of rule gave over his Empire also in

Chy.
træus.

A. D. 1558. Unto *Ferdinandus* the 1st. the XXXVIth. Emperour.

And retyred himsele to live privatly in a Monastery. And his brother being in his place elected he dyed the same year. In the same year also dyed *Mary* queene of *England*; and with her dyed the *Romish* Idolatry in that Kingdome. For *Elizabeth* her mayden sister, the next rightfull Heir enjoyed the crowne, and immediatly restored the true reformed religion to the great joy of all good people, as it had been in her brothers dayes: But the Kings of *Spaine*, & *France* persisted still in the persecutions of the reformed Church.. In the meane time Pope *Paul* at *Roma* was ascended unto such an height of most abominable pride and arrogancy, as has made him odious unto all men. He sided with *France* against *Spaine*, but was worsted in all his attempts. It was often with him, both in the consistory, & elsewhere, his arrogant assumption. That

Id. Chy.
træus.

He

Pet. Soaⁿ He acknowledged no Prince to be his Com-
 ve. & panion; but that all ought to be subject at his
 Onuph. foot! But in despight of all his endavours to
 the contrary, Liberty unto the Reformed
 religion was graunted, both in *Austria*,
Bavier, *Prussia*, *Poland*, & all most all
 over *Germania*. The Pope sent word to the
Princes, that He would alter all againe. But
 before he could compass it, he dyed. And
 then his mouth was stopt. And all men ab-
 Jam, 4: horred his memory. Thus God resisteth the
 6. proud, and giveth grace to the humble.

A. D. 1560. Pius the IVth, Pope the
 CXIVth,

N. 33, Enjoyed the triple crowne. Who
 no sooner warme in his seat, but immediatly
 he commanded every where, all *Lutheran*
 books to be burnt. *Cardinal Caraffa*, and
 bis brother the Duke of *Pallia* (by whose
 Ofiander means principally he had beene Elected)
 cent. 16. he imprisoned, and also several other *Car-*
dinals. The Duke he hangd, & the rest he
 beheaded at his pleasure. Such a *Neronian*
 power, it seemes had these *Popes* of *Roma*,
 to take away mens lives at Their list: and
 as it appears, often times were such Beasts
 chosen into place, as wanted not will to put
 it in execution. Such was this *Vicar of Christ*;
 and yet surely by his deed, he should seeme
 to be *not of God*, but (as *Cain* who slew his bro-
 1 *John*. ther,) of the *Children of the Devil*. He made
 3: 10, 11, *Cardinals* of his owne kindred, wherof
 12. one was a *Child* under age, and was fitter
 for playing with a rattle; and another was
 a *blockhead*, and therefore ought rather to
 have

have been set to knock at the anvil. He persecuted the reformed Christians in Italy, with exile, imprisonment, and strange sorts of murders, as by mangling men to death. He prescribed a new oath, as a Test to be imposed on all clergy men, wherein all the erroneous doctrines of the Roman Church being expressly named each must swear, he believes Them to be true. He was a man much addicted to all sorts of pleasures, of meat, & drink, & Venery, & idle sports & games. And in his 4th year Ferdinand dead,

Jac.
Thuanus;

A. D. 1564. Maximilianus the II^d, Emperour the XXXVIIth,

Was chosen by the Electors. He was the son of Ferdinand. And after five years reigned dyed Pope Pius, as was commonly believed of Excess in his licentiousness; as much as to say, being over much wicked, & foolish; He dyed before his time. This was Pope Pius, or the Godly, intimating that the godliness of the Roman Church consisteth not in reformation of religion, but in bloud guiltiness, & voluptuousness according to the life of this Pope Pius. For the man was His Holiness, and he named himselfe Godly.

Eccl. 7:

17.

A. D. 1565. Pius the Vth, Pope the CXVth,

N. 34. Succeeded Pius the IVth, This mans Godliness, & religion was of the same stamp with the other, and therefore he tooke the same name; But he had more witt then his predecessor, and therefore put his vices into softer rayment. He was a great Admirer of the Council of Trent: and therefore strictly required all the Canons thereof

Osiander
ex Benth.
& Nigr,

Levit.
18: 12,
13, 14.

Chy-
træi &
Thuan
Historia.

to be observed, above the precepts of the *holy Bible*. And many in *Roma* were burnt for not embracing Them. Many smal abuses also he carefully reformed, but the great ones he cared not to deal with. Selling of Benefices he stopt And the leudness of Priests he somewhat restrained. And he had begun to depresse whordome, by expelling *Profess't Whores* out of *Roma*: But when he was made to understand what large revenues cam to his coffers by the tribute of whores, he submitted to allow Them a certaine corner of the city: wich was as much as to say, for proffitts sake, he justified & allowed by authourity the sin of whordome. He was greatly enraged at *Jochim Friderik of Brandenburg* for marrying his first cosin without a licence; which thing, is a mater in doubt whether it be sinful so to marry yea or not. But unto Archduke *Charles of Austria* he gave license of dispensation to marry his niece, *his sisters daughter*, which is expressly forbidden. And after 7 years reigne he also followed his brother *Pius*. And then was crowned

A. D. 1572. Gregorius the XIIIth,
Pope the CXVIth,

N. 35. On *S. Bartholomews* day on the first year of his reigne, was a bloody massacre, most wickedly perpetrated at *Paris* in *France*, and all the coasts thereabouts; complotted & contrived, by the *Popes*, & Their accomplices, and executed by the *Kings* authourity: Wherein 70000 reformed Christians in 24 hours space were wickedly butchered,

red, without any Hearing, or any thing layd to Their charge, except that They were *Christians*, & of the reformed religion. Such it seemes is the way of propagating the *Romish* religion. But as *Jacob*, said of *Simeon*, & *Levi* his sons, in a case like, but not so wicked as was this: So say I of this, [*Instruments of Cruelty were in Their habitations; O my Soul com not Thou into Their secret! Cursed be Their anger for it was fierce; and Their wrath, for it was cruel!*] For They spared neither old, nor young, nor women in child bearing. And they spared not for any manner of treachery to bring Their maters about. Hence followed, that the then King of *France*, and his brother, and all of that race dyed without issue, and their name is perished. And yet *Henry of Navarre*, the next prince of the blood, tho he had been better educated, and had tasted of the good word of *God*, and of his power in assistance, yet unhappily fell off unto this fowl religion! On the same year, the *Netherlanders* of *Belgia*, having of long time hungered after an holy reformation; by the cruel oppressions of the Duke of *Alva* the Vice-roy there for the King of *Spaine*, were forced into a warre, & to stand upon their own defence. Whence followed a reformation there also. Now it happened that many of these *Reformations* were not so regular, nor were they so well done as They ought to have been: Nor indeed as the case stood, was it aptly possible to have been otherwise. For the *Clergy* being almost generally

Gen. 49:
5, 6, 7.

Chy:
træus.

See §. 3.
of this
Ch.

Id. Chytr.

nerally corrupted: Instructions were wanting to say, what ought to have been done aright. And next the doctrine, & practise of the *Popish Church*, had taught people, in case of *Magistrates* and *Princes misgovern- ing to reform Themselves*. And lastly things being done in haste, where was not room to consult & deliberate, it could not avoid dropping into many irregularities. This Pope Gregory in his zeal to propagate the *Roman* faith established two colleges of *Jesuits* in *Roma*, whereof one was of *German*, & the other of *English*, upon which he bestowed large revenues, in order to be furnished from thence continually with incendiaries to disturb the *Reformations* in the Churches of both those Nations. Also he ayded all he could by his *curser*, and *Incendiaries*, to foment the wars both of *France* & the *Netherlands*, against those of the reformed religion. He celebrated a *Jubilee* at *Roma* in 1575, according to the custome of his predecessors, and the antient *Pagans* in *Roma*. He also excommunicated all manner of *Hussites* *Wicklaviſts*, *Lutherans*, *Zuinglians*, *Calvinists*, *Hugonots*, *Anabaptists*, and all others dissenters from the Church of *Roma*; and all their abettors, and all who do or shal print or sell any of Their books: And he published a bul to that effect, which he commanded once by the year to be read in all Churches. *Maximilian* being dead

A. D. 1576. Rudolphus the II^d, Emperour the XXXVIIIth,

Was elected & reigned in his stead. This Pope

Pope was a great promoter of Indulgences. At *Siena*, & *Padua*, fore very *mass* said in one place, and for certaine numbers of *ave maries*, & *Pater nosters*, said in another place, or else for *kissing the ground* before the *Altar of the sacrament*: he made graunts of Souls to be freed out of *purgatory*, whom a man would himselfe. And in his time my authour being then at *Roma* remembers, that he saw there many *Altars of Station*, unto which were graunted *perpetual Indulgences* unto all men *praying before Them* indifferent for all times. And there were sundry *Crosses*, on the *hard pavement engraven*, in Their Churches, which had *Indulgences annexed* for every time *They were kissed*. Which as it seemes had been done so often, & so very much, that the *hard marble was worne with the multitude of soft kisser*. This Pope also gave authourity to the new *Calendar*, brought unto him by *Antonius Lilius M. D.* and written by *Aloisius* brother to that *Antony*; whence it is called the *Roman or Gregorian Account*; because it was confirmed & sett out by a *Bul* of Pope *Gregory* for that purpose. Who after 13 years reigne was called to give up an account of his stewardship. And

Sandys
of the
western
religions.

A. D. 1585 Sixtus the Vth, Pope the CXVIIth,

N. 36 Was elected. This man had been head of the *Spanisb Inquisition*; and therefore wanted not for any manner of arts to let bloud, or to complot cruelties, against reformed Christians. This was he who set up the *Liga Sancta*, (is he called it) wherein

Onuphr.

he, & his confœderats obliged themselves by oath, to root out & destroy *all Protestants* under pretence that they were *Heretiks*. And hence followed the attempts of the *King of Spaine* in 1588 against *England*. The Pope had blest't the mighty navy of that prince, but it pleased God to curse it. Hence *Henry of Guise* with a great Confœderacy in *France*, carried on most bloody warrs for many years together against *Henry of Navarre* and the reformed there. Hence *Henry the III^d*, & *Henry the IVth*, *French Kings* were desperately murdered. And hence endless plotts were contrived to kill quene *Elizabeth*, which it pleased God to prevent. This Pope also set out an edition of the Bible, which under paine of his curse he commanded to be used & none else. But after 5 years he also march't off. And

A. D. 1590. Urbanus the VIIIth, Pope the CXVIIIth,

37. Followed him and reigned in great state for ten dayes and then dyed. After whom

A. D. 1590. Gregorius the XIVth, Pope the CXIXth,

N. 38. Was Elected and held all most one whole year. And then went he also the way of all flesh. And againe

Alstedii
Thes.
Chronol.

A. D. 1591. Innocentius the IXth, Pope the CXXth.

N. 39. Was advanced unto the honour of the triple crowne; and did wear it for two moneths; and dropt away. Then

A. D.

A. D. 1592. Clemens the VIIIth, Pope
the CXXIth,

N. 40. Followed *Innocent*. It shall seeme that many men being cut out for the *Pontifical* robes, They were faine to make hast to put them on & off againe, that every pretender might make his Essay. This *Clemens* revising the Bible sett out by his Predecessor *Sixtus*, found yet more faults still, in the translation; and therefore adventuring upon the curse of *Sixtus* published a new Edition, with a new declaration, and a curse against all who use any Edition but that by him sett forth. And thus the Readers, lying under the paine of a curse; by *Clemens*, in case they read the Bible by *Sixtus*; and by *Sixtus* in case they read that of *Clemens*, or any other; seemed to be utterly beaten off from reading any at all. And no wonder, seeing that the *Popish Church* going about to hide the knowledge of the *Bible*; seemed directly to favour the Synagogue of *Sathan*, by destroying the knowledge of the *Gospel*. Now Pope *Gregory* had cursed the King of *France* because he was a profess't *Hugonot*. But the *French Parliaments* despising that curse, burnt it by the common hangman. But Pope *Clemens* with ayd of the *Spaniards* set up a new King against him. Whereupon *Henry the IVth*, leaving religion, & putting his confidence in *Policy*, became a *Roman Catholik*. And by that meanes by reconciling himselfe unto the Pope; lost his interest in *God Almighty*: Who having protected him from all attempts while he was
a Pre-

^a *Protestant*: but then leaving him to his hazards, in 1610 he was by a Popish zealot stab'd to death. And such was the effect of Confidence in Policy, more then in piety. *Alphonso Duke of Ferrara* dying without lawfull issue, the Pope seized on his Lands, & left only two cities to his natural son with the title of Duke of *Modena*, this Pope celebrated a *Jubilee* in the year 1600. *Henry of France* himselfe turned *Papist* yet allowed liberty of religion to the reformed Churches in France called *Hugonots*. By this time there was scarcely a Kingdome, or common weale in *Europe* which more or less had not tasted of *Reformation*. *Sueden*, *Denmarke*, and *Norway*, as also *England*, *Scotland* & *Ireland*, were quite fallen off from the *Papacy*. In *France*, one part in 3 were *Hugonots*. In *Germany*, one halfe were either *Lutherans*, *Calvinists*, or *Anabaptists*. In *Poland*, *Lithuania*, & *Prussia*, a fourth part, were reformed. In *Hungaria*, *Sclavonia*, & *Dacia*, more then halfe seemed to be for the *Reformation*. And so in the *Netherlands*. The *Moscovites*, & *Greeks* owned no subjection to *Rome*. Only *Italia*, *Spaine*, & *Portugal* kept Themselves somewhat entyre *Romanists*; So mightily was that mighty Empire by these days diminished. Only in *Austria*, & *Stiria* the Church was under persecution at this time, at the Popes instance, (the allowed, & covenanted liberty being taken away.) In 1603 dyed *Queene Elizabeth* of blessed memory, whom King *James* the 1st. succeeded, and the 3 King-

doms

doms of *England*, *Scotland*, & *Ireland* united in one Monarchy; and the Church into one reformed discipline. And Pope *Clemens* having sat about 13 years dyed. Whom.

A. D. 1605. Leo the XIth, Pope the CXXIIth.

N. 41. Succeeded. This mans reigne was short. For it lasted but 26 dayes. And then in the same year

A. D. 1605. Paulus the Vth, Pope the CXXIIIth.

N. 42. Came in place; who sent out his Bul to excommunicate and curse King *James* of *England*; but alas his curses were despised there. However it occasioned that damnable powder plott in 1606 which it pleased God to blast. The *Jesuits* in these dayes were generally found by experience to be so mischievous, and pestilent, that they were banished out of many countries, such as *England*, *France*, *Poland*, & the Dukedome of *Veneria*.

A. D. 1612. Matthias became Emperour the XXXIXth,

This man was brother of *Rudolphus*; and both the brothers were sons of *Maximilianus*, heavy & sleepy princes, who for the most part lived peaceably, & affected so to do; and the *Turkish* Emperours also in those dayes growne slack, & lovers of ease, there was the lesse warre stirring. The Popes also generally betaking themselves to the affectation of pleasure & ease, more then of ambition: it was in these dayes a more quiet age, while Reformation of Religion also

Alstedii

Thef.
Chron.
Chr. 31.
de Pont.

Hornii
Ec. Hist.
de Hist.
Germ.

R^r

slackened

slackened it's pace. But towards the end of the reign of this *Matthias*, Pope *Paul* still holding the reigns at *Roma*, there happened in the heavens a most bright & eminent blazing starre: soone after which the Emperour *Matthias* was taken away by death. Whence followed great debates about his *Successor*. In the Empire, not without great opposition

A. D. 1619. Ferdinandus the II^d, Emperour the XLth,

Was chosen by some of the *Electors*, the rest protesting against the Choise. But the *Bohemians* no longer enduring to be under *Papish* rule, chose *Friderik* the Count *Palatine* of *Rhine*, to be their King: whence occasioned most fatal warres in *Germany*, the whole Empire being embroiled; & mostly the *Protestants* & *Papists* contending each against other; in the heat of which Pope *Paulus* dropt into his grave. And

A. D. 1621. Gregorius the XVth, Pope the CXXIVth,

Alstedijl
Chr. de.
Pont,

N. 43. Was chosen to succeed him. Whose reign was short. For,

A. D. 1622. Urbanus the VIIIth, Pope the CXth XVth,

& Horn.
Ec. de
Imp. &
Pont.

N. 44. Came in place. He enriched his kindred the *Barbarini*, several of which became rich & great *Cardinals*. He waged war with the Dukes of *Parma*, & *Florentia* for the duchy of *Castro*. And approved himselfe a learned Poet; tho he advanced but little in divinity. However he reigned long during the German troubles. And celebrated

ted the holy plays of the jubilee in 1625. And reigned in much state & honour allmost 22 years. *Ferdinand* subdued the unhappy *Bohemians*, and cast out the unfortunat *Friederik*, and ruined that family. He also worsted the *Danes* invading in aid of the *Protestants*. But was worsted by the *Suedes*, tho *Gustavus Adolphus* their King unhappily fell in battel, He was nephew to the former Emperours being descended of *Charles*. Their younger brother; and was commonly called *Ferdinand* of *Gratz*: But after 18 years reigne in continnal wars, dying

Alstedii.
Chr. &
Hornii.
Ec. H.

A. 1637. *Ferdinandus* the III^d, was Emperour the XLIth,

Who was son of the former Emperour, and carryed on the wars against the *Suedes*, & *French*, & *Protestants* of *Germany*. But finally becomming succesfull, he obtained peace unto the advantage of *Himselfe*, & the *Suedes*, but unto the disadvantage of the *Count Palatine*, & others, but especially of the *Bohemians*, who were utterly constreinded to forsake either Their *Countray* or religion. In his time *Urban* dying.

A. D. 1645, *Innocentius* the Xth, Pope the CXXVIth,

N. 45. By good hap more then by merit, was chosen Pope. Whose reigne was renowned for nothing so much, as his notable amours with his brothers wife, the famous Papal Miss, called * *Donna Olympia* the glory of the *Pamfilii* & *Maldachini*. But after ten years ended the reigne of

* See Her
life in
Ital. by
Ab. Galdi.

Donna Olympia with the death of *Innocent*. Whom.

A. D. 1654. *Alexander* the VIIth, Pope the CXXVIIth,

Hornii
Ec. Hist.
de Pont.

N. 46. Succeeded: a man who seemed as magnanimous as his name proclaimed. And began to despise the vanities of his predecessors in promoting Their natural kindred; as if he would indeed have approved himselfe a common father of Christendome: and to this purpose he made an essay, (after a sort) of acting the saint; but in a few moneths he was soone off from that practise, and the kindred quickly cam in to play with his Holinets. Also like an *Alexander* he began to quarel with *Lewes* the French King: but alas when he cam to encounter, his heart failed him; and the stout *Alexander* becam transmigrated into a pittfull *Thraso*; and permitted the Trophees of his vainglorious cowardise to be erected under his nose in *Roma*. In his time dying the Emperour *Ferdinand*, (who had lived to see the death of *Ferdinandus* the IVth, his son, who dyed King of the *Romans*.)

A. D. 1658. *Ignatius Leopoldus* the XLIIth, Emperour.

Was elected, & began to reigne, and is yet living, whom I reckon to be the last Popish Emperour, that shall reigne in *Germany*; and the last King of *Hungary*; notwithstanding the great advance of his Armies at this time against the *Turks*.

N. 47. In his time have beene elected three more Popes, wherein Cardinal *Rospigliosi*

gloss became Clemens the IXth, Pope the CXXVIIIth, Cardinal Altieri became Clemens the Xth, Pope the CXXIXth. And Cardinal Odescalchi is now the present Pope Innocent the XIth. Pope the CXXXth.

Chapter the Sixth. §. 1.

Of the Vicious Qualities of the Beast, and the Woman, that rideth there on. As 1 How He had the Shape of a Leopard, & was stained like unto His spots. 2 How He acted (as it were) with the foot of a Bear. And 3 with the mouth of a Lyon. 4 How the Woman & the Beast, were guilty of Blasphemy against God, and His Name, and His Tabernacle, and Them who dwell in Heaven. And how They were guilty of the blood of Saints & Martyrs. And of the Womans pride, & wantonness, and of Her prophane mystery.

§. 1. **H**AVING sett downe the whole The In-
Story of the Beast in the Vi-troduc-
tion, tion.

sion; and of the *Papacy* from first to last, even unto this present age. Come we now to compare the *Qualities* of the *One*, with those of the *Other*; that the Reader may plainly see with his owne eyes, whether this *Papacy* at *Roma*; be the very *Beast* in the *Vision*, yea, or not. These *Qualities*, many would have, to be also speciall *Markers*, where by it may be knowne, *Who is the Beast*, and *the Woman riding thereon*? And true it is, they are so, but yet not so properly, & convincingly. For where *Vice* reignes, commonly there sits with it, a forehead of brasse, which hates to be reformed, or reprieved. By reason whereof, should you argue, that a man is the *Thiefe*, because he hath *stolen*: He will presently fly in your face, saying; you have stolen too, & therefore are more *Thiefe*: and he will impudently outface you, that it was so. Having therefore shewne by *infallible marks*, never to be gainsaid; *who is the Beast*, & the *Woman*: thence left it *We*, unto the *Holy Ghost* to say, what a *Kind of Creature* that *Beast* is. And having also sett downe, what the *Papelines* say by *Themselves*; that *They* have said, & done. Finally all that we undertake to say, is no more but to remember, & shewe, by what *names*, the *Holy Ghost* doth call, those *Sayings* & *Actions* of *Theirs*.

Of the §. 2. The Apostle sayes of the *Beast*, 1st, *Quality* which he saw rise out of the *Sea*, that it had the resemblance of a *Leopard*. Now a *Leopard* is a beast, savage, rapacious, & cruel; fierce

fierce & ravenous as a Tyger; but bigger, *Beast*,
 & stronger, and something of the nature of *that it*
 a *Lyon*; only it is not so mansuete, & ge- *was like*
 nerous of temper: but is all over full of *unto a*
black spots, from the head, to the tayle. *Leopard.*
 Unto this *Beast*, in the Vision of Daniel, *and this,*
 is compared the *Empire of the Greeks*. And *a Rev.*
 the reason of the comparison is very plaine; *13: 2.*
 for that the native Countrey of that Em- *Hof. 13:*
 pire, did consist of a multitude of smal & *7.*
 petty Kingdomes, & states, which were *Dan. 7:*
 all of Them eager, fierce, & bloody enough, *6.*
 and all of Them diverse in *lawes*, & *cus-*
tomies, & partly in *language* too: which being
 all put together into one body, seemed
 patch't, & spotted, (as it were) of as many
 colours, as they were countries, King-
 domes, & people, all met in one. And be-
 cause of these multitudes of *Spotts*; and
 their *natural humours*, the collective Body
 of Them, is called a *Leopard*. And now
 the *Apostle*, treating of a *Beast*, with *7*
Heads, & *10 Hornes*, tells us, it was like
 a *Leopard* too: which is as much as to say,
 it was like the *Monarchy of the Greeks*,
 consisting of many sorts of *People*, *Nations*
 & *Languages*, as *fierce & cruel* of Nature,
 as were the *Greeks*. And this may goe for an
 additional marke, upon the *Papacy at Ro-*
ma; that it is verily signified by the *Beast*
in the Vision: Because the Rulers of that
 Church, called *Popes*, can no more clear the
 state of Their Kingdom from this resem-
 blance of the *Leopard*; then can the *Leopard*
 cleanse his skinn from the multitude of
 spots

1st, in
regard of
diverse
sorts of
people,
Nations
& lan-
guages.
Rev. 17:
7.
Habak.
1: 8.

2ly, in
regard of
diverse
sorts of
sins.

b Jer.

13: 23.

Dan. 8:

9, 10, 11,

12, 13.

& Ch. 11:

22, 73.

24 & c.

2 Mac.

Chap.

4: 9, 10.

& Ch. 5.

Ch. 6.

Ch. 7.

& c.

Ch. 6:

1, 2, 3.

4, & c.

See a Ch.

5. §. 6.

N. 47. &

§ 7. N.

+

b §. 5.

N. 11.

& c. 44.

c Ch.

5. §. 6.

N. 22.

spots thereon: and this is also a mark of the Beast, that fits no where, so much as there.

§. 3. But 2ly, the *Spots of a Leopard* in Holy writt, are also taken as *Stains in his skinne*; and as so, are used as significant of the *Sins* of the persons comparative. And thus was it predicated of the *Leopard* of the *Greeke*, at what time the vile person arose, who dealt deceitfully, cruelly, prophanely, and by that meanes did cast downe the hosts of heaven, and the stars of Heaven unto the ground, & stamped upon Them; and the dayly sacrifice was taken away, and the Truth was trod on, & He prospered, unto two thousand & 3 hundred dayes. The things were chiefly done by *Antiochus Epiphanes*, who brought sports & plays in Honour of *Hercules* to be celebrated under the nose of the Holy Temple, and spoiled it, of its treasures, and murdered the good people who came to worships according to the laws & customs that God had appointed, and took away the dayly sacrifice, & set up Idolatry. And such were the sports & fierceness of this *Leopard*. And the *Roman Popes* did the like to all these things, when They brought in the secular plays, after the manner of the Heathens, into Their vaine & idle *Jubilees* at *Roma*; (as was done by a *Bonifacius* the 8th, & a *Clemens* the 5th, and Their followers;) and b robd the Churches; (as was done by c *Anastatius*, and another a *Bonifacius*, & others;) and c murdered the *Saints* & martyrs, (as was done by c *Alexander* the

the III^d. and most who followed after him.)

§. 4. Next this Beast is described by his *Paw*; he had the ^a *feet of a Bear*. A Bear is counted one of the most savage, & rudest of all the wild Beasts; whose greatest strength & dexterity is lodged in his paw, which being broad & large after the manner of a mans hand, and besett with large claws thereon, carryeth with it a mighty force of griping, & tearing. That thing therefore which compares with this most venomous instrument, of a most bloody Beast; must needs be some wonderfull monster of cruelty. The Persian Monarchy stood comparable unto ^b *a whole Bear*, with *three notable teeth* which *devoured much flesh*. And those 3 teeth were meant of *Cambyzes*, *Darius*, & *Xerxes*, who made very great and causeless warrs, wherein were destroyed a world of mankind. (*Kyrus* is not reckoned among Them, because his warrs had more just pretences.) Now the *Holy Ghost* ranks the *Marine Beast* with the worst of these; not with the *whole Bear*, or the *whole Persian Monarchy*, (which in many things was nobly honourable:) but with the very *Paw* of that Monarchy. That is, with the act of *Xerxes* upon the sons of his *Sardian Host*; who had entertained *Him*, & all his *armies* of 1000000 men, horse & foot, at his own proper charge, being but a private man: and yet that barbarous Prince, caused the mans son to be slaine, and the dead bodye to be layd by the way side, as the Army was to pass, for no other reason, but because the

2^{ly}, It was like the foot of a Bear.

^a Rev. 13: 2.

^b Dan.

7: 5.

See the Hist. of Herodot.

The same Herodot. Histor

old man had humbly petitioned him, to leave him one son at home, exempt from his unnecessary expedition against the *Greeks*, (and many other such like Monstrous barbarous acts of cruelty :) Now the *Roman Popes*, (as it shall seeme by the text) are ranked with the acts of the *Paue of the Bear*. And we may remember, that They did indeed devour much flesh very causlessly, as may appear by the warrs of ^a *Pope Gregory the VIIth*. ^b *Alexander the III^d*, ^c *Innocent the III^d*, ^d *Gregory the IXth*, and abundance more. Now who ever shal seriously consider, and wel weigh what an Ocean of blood was spilt in those dayes, and by meanes of these *Popes*, and that meerly to fulfil Their owne wills, and for no other cause but to advance the grandeur of the *Papacy*: must needs acknowledge, They rightly resembled the *Bears pawe*. And yet those very things They insisted upon, have been all condemned, by the most learned men of their own disciples, such as were of the *Council at* ^a *Pisa* in time of ^a *Gregory the XIIth*. and at the *Council of Constans* in time of ^b *John the XXIVth*, and at the *Council of* ^c *Basil* in time of *Eugenius* the IVth, the Decrees of which *Conucil* were confirmed by ^d *Pope Nicholas*. And for barbarousnes of actions, what can be greater then to *kill the man* who made him great, and that *treacherously*, and by *rude meanes*, as did ^e *Innocent* the VIIth, by the *II Roman citizens*; ^f *Alexander* the VIth, by his brethren the *Cardinals*, who chose him; ^g *Leo* the Xth, by *Cardinal Alphonso*, & his Brother; and many other such.

^a Ch. 5.
§. 6. N. 6.

^b Id. N.
21, 22, 24

^c Id. N.
30.

^d Id. N.
32.

^a Ch. 5.
§. 7. N.

12, 13.
^b Id. N.

14.
^c Id. N.

16.
^d Id. N.

17.
^e Id. N.

11.
^f Id. N.

23.
^g Id. N.

26.

§. 5. Again *the Beast* is compared unto *3ly, It*
the a mouth of a Lyon. A Lyon is a beast that *was like*
 lives upon prey, & devoureth flesh; and *the*
 tho he be by nature generous, yet hunger *mouth of*
 makes him ravenous and bloody, and his *a Lyon.*
 great strength lyes in his *Mouth*, whereby *a Rev.*
 he does all the mischief; and against which, *13: 2.*
 few things are able to resist. Unto this *Beast* *b Dan.*
 was antiently compared the *Babylonian Mon-*
 archy, which destroyed the *c old Jerusa-*
lem, and burnt the Temple of God, and *c Jer. 52.*
 carryed away the spoyles thereof unto the *with his*
 Idol Temple of *Bel at Babylon*; and the *d Dan.*
King of Babylon dranke himselfe drunke in the *5: 1, 2.*
vessels of Gods house. Now the *Beast* in our *&c.*
 vision compare's not with the *whole Lyon*,
 but with his *Mouth* only, the very instru-
 ment of all his worst actions. And thus the
 subject of our treatise, the *Papacy*, (or the
Popes of Roma) hath done the like by the
new Jerusalem, as the *Babylonians* did by
 the old, and much worse. For *They* allow- *Pf. 137.*
 ed Their poor captives townes, & coun- *1, 2. &c.*
 treys, of quiet habitations, in a strange
 land. But *These* have persecuted the *re-*
formed Christians with fire and sword, from
 countrey to countrey, and from Land to *Bzovius*
 Land; and suffered no man to *harbour them*, *ad an.*
 under the paine of damnation in Hel fire: *1179.*
 which was the deepest degree of malice, *N. ij.*
 that could be imagined, next unto that of
 the *Devils*; and when we consider that the
 men so persecuted, were really the *Saints* *Rev.*
 & *Martyrs of Jesus*, with whose bloud, these *17: 6.*
Popes made *Themselves drunke*, farre worse

Dan. 5. then when Belsbazzar was drunk with wine
22, 23. out of the Bowles of Gods house. For that
was drunkenness mixt with sacrilege. But this
was murder mingled with sacrilege, and cal-
led drunkenness only because of the excess,
and the bitterness of malice therein. And
thus find we this Beast compared with the
Three, of the Four mighty Pagan Monarchs:
but why goes not the Comparlson on, unto
the fourth also? But because the Holy Ghost
reckons it as a member of the same, and there-
fore uncapable of a likeness thereto. For the
Dragon was the fourth Beast great & terri-
ble &c. And this was His Heir, and did
carry his very Head & Hornes, and his whole
hide. And is described as a monster far
worse, then any the worst of the Greekes, Per-
sians, or Babylonian Monarchs, by the pen
of the Holy Ghost.

Rev.
17: 9, 10,
11, 12.
with Ch.
18: 2.
Dan. 7:
7.

The 4th,
Quality
of the
Beast,
that on
His
Heads
was the
name of
Blasphe-
my.

a Rev:
13. 1. God above himselfe; did say [Who is the Lord,
Exod. that I should obey His voice!] This was an
5. horrible

§. 6. A fourth Quality that bespeaks this
Beast, says, that a upon his Head: was the
name of Blasphemy. Blasphemy is a great sin,
whereby God Almighty, the Lord of heaven
& earth, is evil spoken off, or rendred into dis-
paragement. And this disparagement must
be sayd or done, either against Gods Person,
or something appertaining thereunto: and
that must be performed either directly or
indirectly. Now to speake evil of God direct-
ly, & knowingly, is such a thing as none but
Devils, or Diabelical men have ever dared
to be guilty off. Proud Pharaoh thinking
hautily of himselfe; as if there had been no
God above himselfe; did say [Who is the Lord,
that I should obey His voice!] This was an
horrible

horrible pride, & atheisme of Pharaoh to talke of God, with such *presumption*. But alas he was ignorant of the *Majesty* of God, which afterwards to His cost, & *punishment*, he was made to know. It is usually therefore called *Blasphemy* indirectly. when any man taketh upon him to be a God. As the Jews said of *Christ*, because [*being a man* Joh. 10: he tooke upon Him to be the son of God, or to be God.] Now this was the mistake They had of *Christ*, who was really both God & Man. But had any other man said so, or undertooke to be so, it had been *blasphemy* indeed. Or if a man goes not so farre, but only takes upon Him to represent God in any case; and yet fears not to *disparage* that representation, by word or deed: this is *blasphemy*; and so it was charged against King David, (who being Gods *Viceroy*, and a professor of Gods religion; and yet sinned by murder & adultery:) that He gave occasion to the enemies of the Lord to blaspheme; and so indirectly David did blaspheme. And so do all They who blaspheme Gods word, & His Ministers, or any of His Saints. For what is done, or not done unto any of These *Christ* takes as if it were done, or not done unto Him. Now the Heads of this monstrous Beast were all of Them guilty of blasphemy, that was written upon every one of Them. First the Kings, the Consuls, the Dictators, the Decemviri, and the Triumviri. & the Emperours, did none of them pretend to be Gods, but to be Men endued with the *Genius* of Gods; and did commonly write Themselves every

Ch. 12:
29, 30, 31.
& Ch. 14.

Joh. 10:
33.
Mat. 1:
23.

2 Sam.
12: 14.

Mat. 25.
40, 45,
Ch. 10:
14.

Dionif.
Hal. &
Tit. Li-
vius.

one [*Pontifex Maximus Dei.*] The Greatest High Priest of God, or as we may English the same [*Gods Universal Vicar.*] Now these great ones the Heads of the monster, thinking Themselves endued with the *Genii* of the Gods, did require adoration unto these *Genii*, while They lived: and to Their Statues, & pictures when they were dead. And some foolish Emperours did require personal adoration. And as those six headstooke thus upon Themselves, so did the Papacy or the Popes (the Seventh Head,) they also would be called every one of Them *Pontifex Maximus*, & claymed as if some divine genius had lodged in the breast of each Pope. For as if so, first there was required an adoration by kneeling, & kissing the Popes foot, and praying unto him for His blessing, as if There had been not only a relative, but some thing in him of an Immate Holiness: but especially by taking upon him to forgive sins, and to dispose of Kingdoms, by setting up, & pulling down, Emperours & Kings, and by dispensing, with marriages in Themselves unlawful; & with breach of oaths after solemnly made, to be unlawfully broken: By all which things he hath arrogated unto Himselfe Gods office, and exalted himselfe above all that is called God, or is worshipped, so that as God, He sitteth in the Temple of God, shewing himselfe that he is God. To this purpose Paulus the IVth, was wont to say [*I acknowledge no King nor Prince to be Companion for me: but let them all sit at my foot!*] Alexander the III^d, required the Em-

2 Thes.
2: 4,

Ch. 5.
§. 7. N.
32.

peroni

perour *Friderik* to lye downe, and he sett his foot upon his neck saying (with insulting language) [*Thou shalt tread upon the Lyon, & the Adder, &c.*] applying unto himselfe the words of the Psalmist. *Cæstin* the III^d, kick't the crowne, as he sett it upon the Emperours head, intimating his power to spurne it off againe at pleasure. And many such examples have we of popish proud arrogancy clayming over all the great powers of the world as *King of Kings, & Lord of Lords*. And by reason of these proud Assumptions, as *being but men & yet taking upon them to be as God* (as it shall seem) The Holy Ghost hath concluded the Popes also among the pagan *Kings, Consuls & Emperours of Roma*, to have the name of *blasphemy written in Their foreheads*: as of Those, who had it *in their heads to ascend into heaven, and to exalt Their Thrones above the starres*. And so Their predecessor * *Gregorins the Great* hath written his sense of Their assumed title of *Pontifex Maximus* or *Universal Bishop*; before they undertooke it.

§. 7. Another Quality of this Beast was, *that he had a mouth speaking great things, and that he opened it in blasphemy against God*. And this was a very ill qualitie. For after this rate the Popes have all of Them, exceedingly presumed against the most High God. And 1st, some of them have blasphemed God, by presumptuous Language. Such as were *Julius the III^d*, who being a great Lover of *Porke*, had brought himselfe into a disease by reason whereof his cold *Porke* was denied him,

Id. §. 6.

N. 21.

Ps. 91.

13.

Id. § 6.

N. 29.

Rev. 19:

16.

Iob. 10:

33.

Isa. 14:

13.

* Lib. 4.

Epist. 38.

The 5th,

Quality

of the

Beast:

that he

had a

mouth

speaking

great

things, &

Blasphe-

mies a-

gainst

God.

a Rev. him, to be brought to table by his *Physitian*,
 13: 5, 6. for his healths sake. Whereupon this arro-
 b Ch. gant man falling into a rage said [*bring me my*
 5. §. 7. *Porke in despite of God.*] It seemes he was a
 N. 30. very prophane Pope, & was guilty of many
 See the such passages. *Leo the Xth*, called a passage
 Aët. & in the *Holy Gospel* [*a wel knowne fable of*
 Mon, by *Christ.*] *Gregory the VIIth*, sent a Crowne
 Joh. Fox. of Gold unto *Rudolph* the intruded. Empe-
 to the rour with this Motto [*Petra dedit Petro,*
 year *Petrus diadema Rudolpho.*] As if that Lump
 1555. of dast & asnes, had had an equal power with
Christ himselfe to dispose of *Crownes & King-*

Ch. 5. domes. 2ly, All of Them are guilty before
 §. 6. N. God of an *High presumption* in taking upon
 6. Them to be *Equal with Christ*, yea, &
 And beyond him too in many things. *Christ*
this first Himselfe was alwayes *subject to aubourity*.
by taking But these say [*Sedem Apostolicam, omnium*
upon *Ecclesiarum caput est, & a nemine judicari*
them; *debere.*] Now *Christ* had said to his *Apostles*,
 to be That They must not be as the *Gentiles*, exer-
 Equal cising *Kingship & Lordliness* over men: but
 with that rather Their *Greatness* ought to appear in
 Christ. *Lowliness*. And in the time of *Constantinus*

Plat. de the great, lawes were made, & settled con-
 vit. Leo- cerning the rights of *Emperours*, & *Princes*
 nis iijti. over the *Churchmen*. And when the *Empire*
 Luc. 22: of *Constantinople* was grown lowe, inso-
 25, 26, much as *Leo the Pope* presumed to bestow
 27. away the *Imperial diadem* from the *Greeke*
 unt the *French*. Then did *Charles the Great*
 cause a fench to be made by the *Dottors &*
Judges of the civil lawe, what were the an-
 cient *Lawes & customes of the Empire* con-
 cerning

cerning the *Apostolik See*, and the honour of the *Patritiat*, & the *Roman Empire*. Upon which search, the graunt was passed, and agreed on, between the *Pope*, & *Emperour* concerning the *Election of the Pope*, and the bestowing of *Ecclesiastik promotions*, & the *investiture of Archbishops* by the *Emperour*, as in the life of *Pope Leo the III^d*, & *Pope Hadrian the Ist*, doth appeare.

See Ch. 5.
§. 5. N.

1, 2.
Martini.
Poloni.
Chron.
ad an.
783.

(which graunt I have here with inserted in the margin.) And this Decree was confirmed by

*Pope * Stephanus the IVth*, unto *Lodovicus Pius* to the same purpose.

And by *Pope Leo the VIIIth*, unto

the *Emperour Ottho the Great*; And by

Pope Clemens the II^d, to *Henry the II^d*, And

yet notwithstanding the command of *Christ* unto His *Apostles* to meddle with no such

matters; and notwithstanding that *St. Peter*

the *Apostle*, had never any clayme of *Uni-*

versal jurisdiction all over *Christendome*, nor

did he ever exercise such a thing: Nor yet

any *Bishop* who ever sat at *Roma* between

St. Peter, & *Bonifacius the III^d*, did ever

clayme or meddle at such a rate; And nor-

withstanding the decree of *Pope Hadrian*, &

the *Synod of 154 Bishops*, and the solemne

Curse then imposed on the gain sayers, and

notwithstanding this Decree so often renew-

ed: 1st, All the *Bishops* from *Bonifacius the*

[Carolo dedit Hadrianus Papa, & Synodus (In qua fuerunt centum quinquaginta quatuor Episcopi religiosi, & alii Abbates & prelati) jus eligendi Pontificem, & Sedem Apostolicam Ordinandi. Et inter Archiepiscopos per singulas provincias, investituras ab ipso recipere. Anathematizavitque omnes huic decreto rebelles, & iussit bona eorum, nisi resipiscerent, publicari.]

* Gra-
tian. dist.
33. cap.
28.

III^d. downwards have claymed *jurisdiction* over all *Christendome*, as *Pontifices Maximi*, & *Universal Bishops*, having nothing to shew for it out of Holy writt, or any laws, or customs of Holy Church, except only a Graunt from a meer *Usurper* who had killed, & taken possession: And 2^{ly} Pope *Sergius the II^d*, openly opposed the *Imperial consent* at his choise: Pope *Nicholas* ordained the *Papal Decrees* under paine of curse, to be esteemed equal unto Holy writt: *Hadrian the II^d*, tooke upon Him to bestow a *Kingdome*, and *John the IXth*, to give away the *Empire* at His own will against all right. *Hadrian the III^d*, decreed pointblank against *Hadrian the first* and his curse, that the Emperour should never mote have to doe in the *Papal Election*. *Stephanus the IXth*, decreed that the Emperour was an *Heretik*, for diminishing the *rights of the Pope*: *Gregory the VIIth*, cited the Emperour to appear before him, cursed him, and deposed him, & set up another: *Calixtus the II^d*, cursed the Emperour, and refused to absolve him until he renounced all rights graunted by *Hadrian* to *Charles the great*: And after him, all the popes followed His steps unto *John the XXIIth*, in whose time the *Council at Constan* decreed, that the *Popes* had no such authority, but that an Emperour might imprison, & a Council might depose a Pope. And they did so And thus have I shewne a continued concatenation of *Blasphemies* against God, by all the *Popes* from *Bonifacius*

Constit.
imp.

Gratian.
dist. &
Bzovii.
Ec. H.

Plat. de
vit.

Id. Plat.
de vit.
See Ch. 5.
§. 6. N. 6.
Id. N.

13.

cius the III^d. unto this present, who like *Isa. 14:*
Lucifer have attempted to ascend into *13, 14.*
Heaven, and to exalt Their Throne above the
starrs of Heaven. For thus says Their prede-
 cessor *Gregorius Magnus* Bishop of *Roma*;
 of this very thing [*What are all Thy bre-*
thren the Bishops of the Universal Church,
but the Starrs of Heaven, above whom Thou
wilt preferre Thy selfe by this word of pride?

Gregorii
Epistola
38. Lib.
4^{to},

None of all my Predecessours would be called
by such a word.] And writing unto the Em-
 perour about such a clayme of title as this is,
 He saith thus [*I say boldy, whosoever takes*
or affects this name, is the Forerunner of
Antichrist, because in pride He prefers
Himselfe above all others.] Thus said *Grego-*
ry these things of another; which have since
 dropt upon the proceedings of the *Successors*
 of *His own See.* And now say I, if These are
Antichrists, then are They guilty of blas-
 phemy against *Christ.* Having done what
 They could to deltroy the *Gospel,* and King-
 dom of *Christ,* to set up *Themselves* in place:
 But since *Sergius the II^d.* They have gone
 farther, and have ran the most part of the
 whole roule of *Popes,* into the paine of the
 curse of Their *Ancestry,* as I have shewed
 above, and by that paine, and by breach of
 that *solemne Covenante,* made betweene
Charlemaigne, & *Pope Hadrian,* at the
Holy Altar in the Church of *Lateran,* about
 the Ordering of the *Papacy,* & other *Eccle-*
siastical affaires; They have despised, &

Ejud.
Ep. 36.
lib. 6,

blasphemed, the Name, and power, & Person, of God Himselfe. And from Stephen the IXth, unto this day, I do not know what Pope, is clear of this horrible blasphemy. Say we then, that this mouth of the Papacy hath uttered such great thing, & blasphemys against God; as except the Angels which were cast out of Heaven, we know no person, nor power, that hath ever done the like. The Grand Seigneur of the Turks, hath written Himselfe Lord of the world; and the Emperour of the Chineses, writes Himselfe son of the Sunne; and many Pagan Princes, have talkt proudly of Their dominions; And all Their Titles savour of ambitious affectations, more then any thing of reall truth; Their Ignorance leading all of them into proud, & foolish errors: but these knowing the law of God, & His mind; and yet against both the lawe & minde of God, proudly exalting Themselves not only above the world, but above * all that is called God; have exceedingly blasphemed the name, & authourity of God, above all Turkes, & Pagans in all Their vainglorious & fond assumptions of Title & Grandeur; taking upon Them as Gods, to a sett up, & depose Kings & Emperours: which it belongs not unto any to doe, but unto ^b God alone: And as the ^c King of Kings, & Lord of Lords, have They exacted homage from Kings & Emperours.

2iv. By
Their In-
dul-
gences

§. 8. Againc They are guilty of strange, & most abominable blasphemy against God, by taking upon Them to forgive Sin at those

ratu

rates as they performe it. It was reasoned *forgi-*
 by the Scribes with Christ, saying, *Who can ving Sins*
 a forgive sins but God only? Now Christ was *unpar-*
 really himselfe ^b equal with God, and ^c was *donable*
 God: and therefore, had power in his owne *and that*
 right to forgive sin. And he gave Power, unto *by Their*
 His ^d Apostles, to forgive Sin; but then *own*
 that power was, not in Their own, but in *right,*
 His right: so as what Sin He Himselfe had *and ac-*
 promised to forgive; that sin, pardoned by *ording*
 Christ, had They power to pronounce par- *to Their*
 doned. And in this case, the Forgiveness *owne*
 was made by Christ, & not by the Apostles: *wills.*
 but the Pronuntiation, or Declaration of *a Mar.*
 that forgiveness, was not Christ's, but the *2: 7.*
 Apostles. And thus the virtue of the *b Philp.*
 Apostles consisted in Them *derivatively* only, & *2: 6.*
 not *primitively*: and not in any power, or *c John.*
 virtue They had in *Themselves*, to pardon *1: 1.*
 sin; but in *a skill* They had to *discerne* be- *d Joh.*
 tweene, what sins Christ pardoned, & what *20: 23.*
 not: and according to a certaine confidence,
 that Christ had, in that skill of Their's, and
 in trust to Their Faithfullness in the exercise
 thereof, he said unto Them, ^d [*Whosoever*
ver Sins ye remitt, They are remitted unto
Them, and whosoever sins ye reteine, They
are reteined.] But these Roman Popes have
 presumptuously taken upon Them, to for-
 give *impenitent Sinners*, whom God never
 pardons; and to pardon Sins *aforehand* with-
 out any condition of repentance; and to sell
 Their Pardons for money; and to pardon
 Those who have dyed *impenitent*: and
 whereas God never gave authourity either

Id. Joh.
20: 23.

to St. Peter, or to St. Pope to play such pranks as these; all that They have done therefore of these things, have they done, not in *Christ's* but in Their *owne* name. And therefore are all these Their *Indulgences* of Pardon for sin, horrible; & presumptuous *blasphemies* against God. Such was the Pardon of Pope *Martin* the Vth, to the Council of *Constans*, (who were guilty of the murder of *John Hus*, & *Jerome*, the Martyrs of *Iesus*; and of depriving Their Holy Father the Pope, unto whom They had sworne *allegiance*:) and unto all the *Pipers*, & *Harlots* on that Council attendent; of all Their sins *past & to come*, meersly upon condition of *fasting on fridayer*. Such also was the pardon of *Gregory* the XIIIth, unto *all men* in general, without any exception, who should say certaine *Ave Marias*, in a *certaine place*. Or kifs such a cross. Such also was the Pardon of Pope *Urban* the IIId, unto all men who *went to warre into the Holy Land*, what ever Their sins were. Such also was the pardon of *Clemens* the VIth, unto *all men*, who came unto His *Jubilee at Roma*, with a command by proclamation *unto the Angels of Heaven* to carry the *Souls of such departed into Paradise*.

Id. § 7. N. 4. 3ly, By Their *Dispensations* graunted unto *men, con-*

§. 9. Another of Their *Blasphemes* is manifest; by Their most abominable & presumptuous *Dispensations* to doe things in Themselves *utterly unlawfull*. As when Pope *a Gregory* the VIIth, by absolving the *Princes*, & *subjects of the Empire*, from all *duty of obedience, unto Their soveraigne Prince,*

by

by allowing them to breake Their oaths of *trivedly* allegiance, as if they had never been made; to com- justified them directly in the sin of Rebellion, *mis* and of 10000 murders, as if they had been *known* no sins. And as when b Pope Eugenius the *sins*; and IVth, gave allowance unto King Ladislaus, *that with* & the Hungarians, having Covenanted & allow- sworne unto a truce with the Turks, to breake *ance*.

Their Covenants & oaths, and that *directly*. See a Ch.

Of this nature also are all Their Curses, §. §. 6.

when in Gods name they curse those, whom N. 6.

God hath not cursed. As when the afore- b Id.

named Gregory in the place above cited, §. 7. N.

curst His Lord, & Master the Emperour; 16.

and the aforementioned Eugenius by His Legat Idem.

curst the Turks who had stood to Their §. 6. N. 6.

oath & Covenant. Of the same nature also, §. 7. N.

is their Indulgence, to deliver Souls out of 16.

Purgatory at mens pleasure: As was indulged Id. N. 35.

by Gregory the XIIIth, Paulus the II^d, and N. 19.

many others. And their Indulgences unto

men to live in sin; as when Pope Pius the Vth, N. 34;

gave licence to Charles of Austria to marry

His Niece; a thing absolutely forbidden.

§. 10. Thus I have shewed, how they The 4th,

blasphemed Gods name: I come next unto Quality

another Quality, which is proper only un- of the

to the Woman who rode upon the Beast; of Woman

whom it is said, [She was full of the names on the

of Blasphemy.] To blaspheme Gods name was Beast;

a matter of practise: and the sin thereof lay That She

in the practises of the Church, where was ful

by the name of God was brought into dispa- of Names

agement. But to be full of names, is a Sin of Blas-

that belongs only unto the names, & Titles, phemy,

of

Rev. 17: *of the Beast.* The *Woman*, & the *Beast* are names of the same thing, that had *seven heads* 3: 1. & *ten Hornes*; and came out of the *Sea*, or a place called *many waters*. By this *woman*, 13: 1. therefore, & the *Beast*, are meant the same city *Roma*: only with this distinction, that by the *Woman*, which is the *Rider*; is signified the *Ruler*; and by the *Beast* ridden upon, is understood, the *Church in subjection*. Whence here by the names of *Blasphemy*, on the *Woman*; must be signified some *Titles* favouring of blasphemy, used by the *chiefe Powers of Roma*, which were the *Popes*, the *Vllth.* & last *head of the Beast*. And now to find out what these are, Inquire we. What are the *Titles*, of the *Chiefe* potentate of *Roma*. in these dayes of the last *Head*? The Answer appears by the *Story*, and says 1st. That he was stiled *Universal Bishop*, or *Christi Universal Vicar on Earth*. This stile was forewarned to take heed off, by *Bishop Gregory*, as the forerunner of *Antichrist*, and an imitation of the ^a rebellious *Lucifer*, who was cast out of *Heaven*. And yet with this title came in the *Papal pride*, at what time in all their *Decrees*. ever after, they used to write *volumus* & *Mandamus*, as also *statuimus* & *precipimus*: quite contrary to the stile of *Christ*, which was [b *Let Him, who is chiefe, be as he that serveth.*] But of this we have said already. The 2^d. Title is *Pontifex Maximus*, which is indeed the proper Title of *Christ*, the *chiefe Priest*, & *Prince of his Church*, & *King of Kings*, & *Lord of Lords*. Which Title, as it was usurped by the *Pa-*

a *Isa.* 14:

13, 14,

with

2 *Pet.* 2:

4.

b *Luc.*

22: 26.

c *Hel.* 10.

19. 20,

21.

d *Rev.* 19:

16.

1 *Pet.* 2:

25.

gan Emperours, so is it now by these Popes, who take upon Them, as if they would thrust *Christ*, out of his *place*, & *Office*, & indeed out of all. A 3^d. Title is *His Holiness*: which is one of *Gods proper Attributes*. For *God is truly Holy* Primitively: and so perhaps might some man in a sense be esteemed *Relatively*. But when we find this name of *Holiness*, in the forehead of a *Man*: and that of a *Man*, as if so eminently Holy, as to be able to *make others Holy*, by the word of *His mouth*, or by the *holding up of His hand*, *blessing people*, & *forgiving Sins*; or at least, pretending so to doe! and yet at same time, that the *Man*, who owns these *blessings*, and *forgiv's these Sins*, is to be found full of *abominations*! What a *blasphemy* is this! As if one would say, by the scumme of the Earth; *Loe this is God*! Is it not as much as to say, That the most *Holy God*, is as the *scumme of the Earth*! See Ch. 5. But what *blasphemy* is this? to say at such §. 7. N. a rate! And yet thus was it, when Pope *Fu- 30.* lius the III^d, a common *blasphemer* of *God*, Id Ch. §. in direct rash words, was called *His Holiness*! 6. N. 27. And thus, at what time Pope *Sergius* rude, & 30, 31. cruel as he was, an incestuous Fornicator who begat Pope *John the XIth*, of the mother called *Theodora*, and Pope *John the XIIth*, of the daughter called *Marozia*, and both notable *Harlots*, was *His Holiness*! And thus, Id. N. 52 when *Sylvester the II^d*, a *Sorcerer*, was promoted by the helpe of the *Devil*, to be *His Holiness*! And thus was it, when Pope *John the XXth*, who made a graunt of 29 years

See *Pardon of Sin*, unto all men, for every time
 Sandys They *incline Their heads at the name of Jesus*,
 Hist. of without any *condition of repentance*, except
 West. rel. Their so doing; and yet was *His Holiness*!

Ch. 5. And thus when Pope Alexander the VIth,
 §. 7. N. who caused the *hands to be cut off*, & the
 23. *tongue to be pul'd out* of one *Cardinal*, and
 another to be *exil'd*, & another *imprisoned*,
 meerly for reprov^g his vices; and yet was *His Holiness*! And thus was it, when

Id. §. 5. *John the XIIIth*, was maimed unto death, in
 N. 38. bed with another mans wife, and yet at

Id. §. 7. same time was *His Holiness*! And thus,
 N. 14. when *John the XXIVth*, was deposed, for
Perjury, *Murder*, *Sodomy*, *Adultery*; and yet was *His Holiness*! And thus was it,
 when the most vertuous of all the proud
Pontifices Maximi, were men stained with

Id. §. 5. *Pride*, *Presumption*, and *Rebellions*, and
 N. 18. 44. yet were called *His Holiness*! How much

Id. §. 7. more was it so, when such as the *Perjured*
 N. 4. N. *Formosus*, the sacrilegious *Bonifacius*, the
 33: N. most arrogant *Clemens the VIth*, the *Luxu-*
 26. N. 29. *rious Pius the IVth*, the prophane *Leo the*
Xth, and the proud blockhead *Paulus the*
III^d. were also stiled each of them *His Ho-*
liness. And thus was this *Woman found full*
of the names of Blasphemy!

The 7th,
 Quality
 of the
 Beast:
 He Blas-
 phemed
 Gods
 House of
 Prayer.
 §. 11. A seventh *Quality* of the *Beast*
 is, that [*a He opened His mouth to blaspheme*
the Tabernacle of God.] By the *Tabernacle* of
 God must be meant *Gods House of Prayer*.
 For before the *Temple* built, the *b House of*
 God was so called. And this is said to be *blas-*
phemed, when *Blasphemy* is sett up therein,
 or

or any thing that brings it out of reputation of Holiness, and to be despised & disparaged. And this disparagement is brought about; either by *c merchandizing* therein, or by *keeping sports or plays in it*; For by so doing it is converted into a *c denne of Thieves*: Or by setting up *d Idols*, in it, *d pictures*, or *d graven Images*, and to *d bowe down to worship Them* there; For by so doing the House of God is made a *d Sty of uncleanness*, or the *a Chappel of the Devil*, by setting up Idolatry, or by using *incantments* therein. The two first things Our Saviour layd to the charge of the *e Jewes*: And the two last the Holy Ghost Chargerth upon the *f Beast*, that He was guilty off. And the Practise of the Roman Church wittnesseth, as to this mater, that She is, *that Beast*. This is a thing, that was plainly against the sence of the Holy *g Fath-ers* of the Primitive Church, at leif for 400 years & upwards. And about the year 600 *h Gregorius Magnus* Bishop of Roma was utterly against it, as appears by his *h Epistles*. And therefore when *Images* were first brought into Churches, to be adored, great Contention happened thereupon. The *Greeke Church* for the most part did mightily oppose it, And the VIIth, Council of *Constantinople*, consisting of 338 Bishops, under the Emperour *Constantinus Copronymus* in the year of *Christ* 755, did condemn the *worship of Images* in all places publik or privat. But after this, *Irene* the widow of *Leo* in the minority of her son, did call another Council at *Constantinople*,

a Rev.

13: 6.

b Exod.

25: 9.

c Ioh.

2: 16.

Mar. 11.

17.

d Ezek.

8: 5, 6,

7, 8, 9-

10. & c.

10 end.

e Iohi

2: 16.

f Rev.

13: 6.

g Pol.

Virg. de

invent.

lib 6. c.

13.

h Ep.

119. lib.

7. & Ep.

9. lib. 4.

where were present the Legats of Pope Hadrian, in order to controul & make nul that other Council: But the *Greeks* generally opposing, at that time it could not be done, and therefore that Council was dissolved: But on the next year, the *Image haters* being first banished by Irene, another Council was called at *Nike* in Sept. 788, of 350 Bishops, *Greeks, French, Italians, & Plat-de Germans*, who were mostly a company past vit. Hadr. together for the purpose; and by these the VIIth, Council of *Constantinople*, was accused for taking away Images out of the Church; and the Images were ordered to be restored. And this Council the *Papists* would have to be called the VIth, general Council, the other true seventh, being cancelled; and this was called the second Council of *Nike*. But the Emperour *Constantinus* the son of Irene comming of age, disannulled this Council of *Nike*, & established the former VIIth, of *Constantinople*. And at the Council at *Frankford* in *Germany* in the year 792, called by *Charles the Great*, where the *Popes Legats* were present, and where the *Bishops* of *Germany, France, England, & Spaine*, were called together; it was proposed to have the Council of *Nike* confirmed here. But after examination had of the Acts of both Councils of *Constantinople, & Nike*, it was here decreed (*King Charlemaigne* being then present.) That to worship Images, smelleth of *Paganisme*, and is contrary to *Christian faith*: but that it is not altogether unlawfull to have Images in private houses, or

or Churches. But that the *adoration of Images with cloaths, Incense, candles, bowing of knees &c.* which the II^d, Council of Nike had ordained; They utterly denied to confirme. And therefore the Romanists have endeavoured to expunge *that debate*, out of the acts of this Council. But others do say, that *this Council* did condemne that of Nike the 2^d, as a Pseudo Council and no VIIth, General Council. But yet after these things the Popes have introduced *Image worship* into Churches, and prayers ** to Saints departed*, and the *worship of the Relicks of Saints*, as by the History does appear. Pope Hadrian was the first who began these *Idolatryes*, and all his Successours followed it with a full cry. Leo the III^d, began to *a Canonize Saints*, and the rest followed in imitation. And thus the whole Roman Church hath defiled it selfe with *that Idolatry* which the *b Primitive Fathers* loathed; and by their *Idolatryes* have blasphemed Gods House of Prayer, by the *worship of Images*, and *praying to c Saints & Angels*, and by the worship of the *Bread in the Sacrament* blasphemously called the *reall & d sensible body of Christ*; as in the life of Pope Nicholas the II^d,

§. 12. The 8th, *Quality* of the Beast described is, [*That He a Blasphemed Them who dwell in Heaven.*] Now these *Inhabitants of Heaven*, I have already shewed, are certainly meant of the *b Christians* of the *most pure, & true Church*. These were first persecuted by the *great red Dragon*: And the Dragon being cast out, These ruled tri-

Bzov. ad an. 794. N. 4. with Chemnitii Exam. Conc: Trid. par. 4. ex Avent. & aliis. * See Eus. Ecc. Hist. Bo. 4. Ch. 15. a Bellarm. de beat. Sanc. lib. 1. b See the Council. of Illiber. can. 3. 55. & 59. c See the Council. of Laodic d See Ch. 5. §. 6. N. 4.

The 8th, *Quality*, He blasphemed Them, who dwell in Heaven.

a Rev. umphantly in holy Church. But then came a
 13: 6 time againe when the *Beast out of the Sea* gai-
 Sec^b Ch. ned the Throne, and then these were found
 1. §. 6. only in the *wilderness*, as I have c^c shewne
 c See afore. And here followed the blaſphemy,
 Ch. 5. that these *men of Heaven*, the *pure & true*
 §. 6. N. Church in the *Wilderness*, were called He-
 22, 23. retiks; and They said *it was doing of God*
 1oh. 16. *good service to kill Them*, as the *Jewes did*
 2.. by *Christ and His Apostles*. And such things
 Bzovius as this, the *triple Crowned Popes* were guil-
 2d an. ty off, at what time, They proclavmed
 1179. N. *forgiveness of sins unto all men*, who would
 2. warre against these *Men of Heaven*: and
 Rev. 17. with fire and sword would joine with them
 6. to destroy the *Saints & Martyrs of Jesus*.
 And tho perhaps some few of these men
 They called *Heretiks*, might be in some
 points *erroneous*, and perhaps *Heretical*;
 yet being driven into those errors, partly
 for want of better teaching, & partly out
 of detestation of the *Roman practises* being
 driven into contrary extreames; yet were
 persons to be pityed, rather then to be punif-
 hed, all Their maters being well confide-
 red. But generally it is witnessed of Them,
 that they *believed rightly of all the articles of*
 the *Creed*, except only that They *blasphemed*
 the *Roman Church*; that is, They complain-
 ed of the *vices thereof*. But in the dayes of
 Edward King of England, the *Chiefe Ma-*
 gistrate, an absolute Prince, was at the
 bottome of the *Reformation*, and all things
 were carried on, with so much of wisdom,
 & deliberation, and with eyes fixed so firm-
 ly

Reine-
 rius cont.
 Heret.
 cap. 4.

ly upon the *purest primitive Times*; which proposed as Their patterne of imitation; They departed not at all from the Antient true Church: but relinquishing only the *schismes & Heresies of Roma*; They joyned also with the *Romans* in all such things, wherein, *They also remained true, & firme*, in the doctrines & discipline of the antient Church. And yet soone after, in the dayes of *Mary*, sister of that *Edward*; The *Papal* powers having opportunity embrued Their bloody hands, in the blood of *Saints & Martyrs of Iesus* here also, until They became drunke therewith in the reignes of *Iulius the III^d*, & *Paulus the IVth*, Popes of *Roma*. And such were the *blasphemies* of the *Papists* against *Them who dwell in Heaven*.

§. 13. Hitherto we have treated mostly *The 9th*, of the *Qualifications* of the *Beast*; and of *Quality*; the *Body of the Roman Church* ridden upon: *of the* but now come we more especially to treat *Woman*, of the *Great whore*, the *Woman that rode*, *She was* and of her *Qualifications*. The *IXth*, *Quali- as One* ty therefore which bespeaks the *Roman given* Church is of the *Church riding*, and says *up to* that these triumphant Ones were found *Luxury,* [arrayed with purple & scarlet colours, & *& excess.* decked with gold, and precious stones, having a golden cup in hand, full of abominations, & filthiness of Fornications.] The *17: 4.* *Roman Church* was found running headlong into all these qualifications in the very infancy of her sovereignty. Whence occasioned that *law* made in the dayes of *Lodo- wik*

Plat. de
vita Gre-
gorii 4^{ti}.

against the dresses of the Clergy in purple & scarlet, and against all the vices pointed at in this *qualification*; as if They had dreaded the very thing hereby condemned; that it was mean't of *that Church*: and had taken effectuell care to prevent it. But Innocent the IVth. contrarily made lawes to farther the *scarlett dress*, and put all his *Cardinalls* into the same, both in Their gownes & hatts. And from that time forward, all manner of *Luxury & Excess* cam on a maine, and filled the Clergy therewith, both inwardly, & outwardly. And whereas according to the *Papal stile* of His Holiness one would have expected to have found the palace of this Prince, richly adorned with *temperance soberness*, & *Chastitye*: and yet loe, how His Holiness sits in a Throne of state, with a *triple crowne* on his head, full of abominations. And whereas Christ expects, that he, who clayms as a *Common Father of all Christendome*, should expose himselfe, as a *Common Servant unto all men*. And yet loe, how he is found *drunken*, with the bloud of the *Saints & Martyrs*? And he, who (according to his place) ought to have knowne the mind of God, and to have conformed thereunto; Loe, how he stands branded with a mystery of prophaneness in his forehead, that favours not of the *Holy Ierusalem*, but of the *proud & haughty Babylon*; and not of Piety, but of Harlottre. At what time, as it were the *Triumphs of the Pagan Romans*, were to be seen in a *Papal progress*; *Attalik Ornaments* on the backs

Plat, in
vit. Greg.
4^{ti},

of his servants; *Corinthian gallantrys* on his common table furnitures; and the *Glories* of the *Babylonian Monarchs* in his usual state; and the state of his *Cardinals*. And now to let pass the things of long agoe, we may call to mind the *Moderne Popes*, such as *Paulus the II^d*, whose greatest glory was in his back & belly. ^a*Sixtus the IVth*, who gave license to the *Clergy* to keepe *whores*, and to his *Cardinals*, & *Their dependents* to commit *Sodomy* in the 3 summer moneths. *Alexander the VIth*, who openly owned his bastards. *Julius the II^d*, who more sportfully then devoutly added unto His *Litany* a new saint saying *Sancte Switzere, Ora pro nobis*. *Leo the Xth*, of whom it is doubtfull to say, whether *licentiousness*, or *profaneness* did mostly sway him? *Julius the III^d*, who despised Heaven, & the King thereof, in comparison of his Lusts for the things of his belly. ^b*Paulus the IVth*, who was so proud that all men hated his memory. *Pius the Ist*, who was at strift to exceed the debaucheries of *Nero*, had he but lived out the years of his reigne. *Pius the Vth*, who gave license unto *Fornication*, & *Adultery* to be set to farme, in certaine assigned Corners. *Gregory the XIIIth*, who sounded the trumpet to call in company to plays & sports. And *Sixtus the Vth*, whose *Holiness* by profession being a man of peace, yet invented a *Confederacy*, to spill an Ocean of Christian blood. But more particularly to describe the abominations of the *Papacy*, besides those appertei-

See Ch. 5.
¶ 7. N. 20

^aId. N. 21.
Id. N. 23.
Id. N. 25.
Id. N. 26.
Id. N. 30.

^bId. N. 32.
Id. N. 33.
Id. N. 34.
Id. N. 35.
Id. N. 36.

ning unto other *Qualifications* there were especially Two.

The
abomi-
nations
of the
Woman
1st, In
the pro-
hibition
of mar-
riage.

1 Tim:
4: 1. 2. 3.

1 Cor.
7: 26.

See the
Ecclef.
Storys.

§. 14. Of these the first was, the *Prohibition of Priests Marriage*. St. Paul had prophcyed of this thing aforehand saying [*that in the later dayes some will depart from the faith, giving heed unto seducing Spirits, broaching doctrines of Devils, speaking lies in Hypokrisie, having consciences seared (as it were) with an hot iron; forbidding to marry &c.*] And true it is, that thro the deceitfulness of the Tempter, many holy men in the heat of zeal, mistaking the sense of the *Holy Ghost* in this case, were apt in the primitive times to vow virginity, & a solitary life, out of a good intent, as if by so doing They might be in a capacity to do God the better service. And during some time of distress, it was thought not amiss, that They who could do so, might do it. And some holy men, such as *Ammon the Monke*, *Simon Stilliter*, and *Paul the Hermit*, and others did such things to a good purpose. But then these examples inflaming holy zeal with over ardency, some were drawn in to run upon extreames in contempt of lawfull marriage. And many *Bishops* & *Priests* did voluntarily abtaine; some because it was easy to Them by nature, others out of zeal forced nature; and thencef-fore the unhappyness. For glorying in what they did, it satisfied Them not in Their own abstinence, unless They might bring in others to be made to do the same. And hence it came to pass, that at the

the Council of *Illiberis*, marriage was first forbidden to the *Spanish Clergy* in the year 305. But at the Council of *Nike*, it was not so, The Clergy were forbidden women about them, except a wife, a sister, a mother or what needs must. Pope *Martinus* about 650 was the first who peremptorily brought in this doctrine of Devils. And *Vitalianus* after him, did question som Clergy men for being married. And yet after this, at the VIth. general Council at *Constantinople*, Priests marriage was allowed. And the Greeks never yielded it should be disallow'd. But Pope *Nicholas* was very strict, both in advancing the prohibition, & in punishing defaulters. And *Gregory the VIIth*, went a great way, as to the establishment of this doctrine of Devils. So as in the end Concubines, being generally tolerated, marriage was utterly forbidden to the Clergy, under paine of deprivation. Loe the Holy scriptures do allow marriage unto Priests, and the Apostles Some of Them were married. But fornication is forbidden. And yet loe! quite contrarily, the Popes of *Roma* allow of fornication, and They Themselves many of them had Concubines, & natural children; And some Popes Themselves, were natural Sons of Popes by fornication: and yet did They forbid marriage! Alas, what schisme can be more pestilent, then to mainteine the doctrine of Devils, in opposition to Holy writt, and the Canons of Holy Councils! and the practise of Apostolical, & primitive times! True it is, that at some times holy

Bzovius
ad an.
305.

Chemnit
Examen.
C Tri-
dent. &
ex Niso
Ep. Thef.

Bzov. in
vit. Nic.
& Greg.
VII.

Heb.
13: 1.
Mat. 8:
14.
Act. 15:
20.

men have had Concubines, & as it shal seeme, *allowably* in some peculiar cases. But to keep a Concubine, meerly for *pleasure* of the use, & this in detestation of *holy Matrimony*, must certainly be esteemed a wickedness so great, that none but the *great Whore, that sitteth on many waters*, with open front dares justify it!

Rev. 17:
I.

2ly, In
requi-
ring the
publik
service,
in all
Coun-
treys to
be read
in latine
only.

Bzovius
adan.
1052.

1 Cor.
14: 9.

§. 15. A second *Abomination* of this *Reading Woman*: Is the Decree, and *practise*, of reading the *publik prayers* in all nations in none but the *Latine tongue*. This was at first commanded by Pope *Vitalianus* about the year 660. And thence it was carryed on by degrees, until it was generally used in all the *Popish dominions*. It was in the year 1052, at what time Pope *Leo the IXth*, being at *Wormatia* in *Germany*; One *Humbertus* a Priest reading service, did not use the *latine tongue*. Whereupon Pope *Leo* did immediately pronounce this Priest excommunicat for his default. *St. Paul* saith, *Ex-cept ye utter by the tongue, words easy to be understood, ye shall speake into the ayr, because ye are not understood*. Now *Humbertus* did read as *St. Paul* advised, in the Language, which *His Hearers* did understand. And the Pope, gave the Man up into the power of the Devil, meerly for doing as was commanded Him by the Holy Ghost. And so is it at this day in all *Popish Countreys*. Which seemes to be nothing else but the Devils designe to keepe the people in ignorance; and to defraud Them as much as may be of the benefit of the Church prayers,

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ers, for want of a due understanding thereof.

§. 16. A tenth *Qualification* is of the *Riding Woman*; and bespeaks her to have a peculiar *Name written in Her forehead*, called [a MYSTERY: BABYLON GREAT: the MOTHER of HARLOTS: and ABOMINATIONS written of the EARTH:] Of these names I conceive the first & Principal called [MYSTERY] refers to such things; which as *Mysterious Secrets*, doe mainly support the Grandeur of that See. And these are chiefly two, 1st, The doctrine of *Infallibility*, and 2^{ly}, That of *Transubstantiation*. Of *Infallibility* the Church had no knowledge until a *Bonifacius* Bishop of *Mentz*, began to flatter the *Pope*, and being a popular man, carried a great stroke in *Germany*, & *France*, & engaged all he could in submission unto that See, so as what by means of the industry of this *Bonifacius*; and the confluence of some blindly devout Kings & Princes, who laying by their crownes came on pilgrimage to *Roma*, and put themselves there into some Monastery: That See gained great renowne for sanctity, altho it was no where less admired then at *Roma* itselfe. But that which most advanced the fame thereof, was *Pope Zachary's* advice to *Pipin* of *France*, whereby he gained the crowne: and that crowne gained the fast friendship of that race of Kings unto the *Papacy*. Hence *Hadrian* was enriched, and *Pope Leo* was made a *Sovereign Prince*: And

The 10th, *Qualitie*: She had the name written in her forehead: called as *Mysterious* *Secrets*, doe mainly support the Grandeur of that See. And these are chiefly two, 1st, The doctrine of *Infallibility*, and 2^{ly}, That of *Transubstantiation*. Of *Infallibility* the Church had no knowledge until a *Bonifacius* Bishop of *Mentz*, began to flatter the *Pope*, and being a popular man, carried a great stroke in *Germany*, & *France*, & engaged all he could in submission unto that See, so as what by means of the industry of this *Bonifacius*; and the confluence of some blindly devout Kings & Princes, who laying by their crownes came on pilgrimage to *Roma*, and put themselves there into some Monastery: That See gained great renowne for sanctity, altho it was no where less admired then at *Roma* itselfe. But that which most advanced the fame thereof, was *Pope Zachary's* advice to *Pipin* of *France*, whereby he gained the crowne: and that crowne gained the fast friendship of that race of Kings unto the *Papacy*. Hence *Hadrian* was enriched, and *Pope Leo* was made a *Sovereign Prince*: And

Plat. de that *Maxime* was started, [*That the Aposto-*
 vit. Leon. *tolical seat was the Head of the Church, &*
 3^{ti}, *ought to be judged of None.*] True it is indeed,
 Id. in vita that the *Roman See*, had a *joulsh Graunt*
 Bonif. from an usurper in the Empire, whose au-
 3^{ti}, thourity to make such a thing was of no va-
 lidity; and the succeeding Emperours never
 allow'd it, except to serve some private
 ends. And until *Charlemaigne*, there was
 but small use, or practise of any such jurif-
 diction. But hence forwards effectually it
 cam into request. But the maine mater of
 the *Mystery of Infallibility*, was another
 thing inhærent to this authourity as They
 pretended: and that was, that whereas
 Our Lord *Iesus Christ* had promised His
 Mat. 28: *Apostles*, upon Their authourity He had gi-
 18, 19, ven Them, to preach the Gospel all over the
 20. world, and upon Their practise in the same;
 to be with them allwayes unto the end of the
 world: They grounded from hence, that
Roma being the seat of *St. Peter*, the Prince
 of the Apostles; and They *St Peters Successors*
 in that See; the Center, fountaine, &
 Key of all *Christs Ecclesiastical power in the*
Church, was, & is, in Their hands: and
 hence can there be no true Church but from
 Them; no salvation but from Them, and no
 presence of *Christ* with any, but what is de-
 rived from Them. And this is the Great
 Mystery of the *Apostolical Seat* as they call
 it. Now the truth of all this, is very plaine
 how the case stood, and how maters really
 were ordered, and that was thus. 1st. We
 will not dispute it with them, whether *St.*
Peter

Peter was ever Bishop of *Roma* more then *Antioch*, or any other place: but rather suppose we, *He was so*: but then suppose we also, *St. James* was as much Bishop of *Jerusalem*, *St. John* of *Ephesus*, & *St. Andrew* of *Bizantium*, the same city, which afterwards was *Constantinople*, and the rest of the *Apostles* had their seats too: and all these were as much *Apostolical* seats, as was *Roma*. And the truth is, all this was as much as just nothing. For first in the *Scripture times*, there was never any such thing knowne, as any Prince over the *Apostles*, except *Christ Himselfe*. And *Christ* did not constitute any such after his death. And *St. Peter* never claymed any such power, nor did he ever exercise any such in his life time. And 2^{ly}, after the *Apostles* all dead, in the *Primitive times*, for the first 600 years, there was never any such thing knowne, as an *Universal* or *Occumenical* Bishop. *Gregory* of *Roma* in the very end of those years confesses expressly, that there was never any such thing practised with any of His predecessors at *Roma*. Only *John* of *Constantinople* by Imperial authority began to clayme something to that purpose. And at all general Councils, the Bishop of *Roma* had the Precedence, and the Bishop of *Constantinople* was next him, but whether this preeminence was for *St. Peters* sake, or the Emperours let any body judge. However this was no more but a priority of place, but not of any superiority of power. And now the truth of these premises for 600 years being thus

Luc. 22:

25, 26.

Job. 10:

22, 23.

Gal. 2:

9.

Lib. 4.

Ep. 38.

See the

Ec. Hi-

stories.

Acta
Concil.

Plat. de
vit. Mar-
tin. &
Nich.
Sylv.
Epist. &
Bohem.
Hist.

Gratian.
dist. 96.
Ep. Pap.
Nichol.
in 3. To.
Con,

thus eminently most plaine: say we, that which was taken up afterwards, was gained by fraud, and falshood, and was exercised altogether by Usurpation. And to prove this, what need I any better testimony, then out of their owne Confessions, at the *Councils of Constans & Basil*. The Men of *those Councils*, were called together by authority of the Pope: and were all of them *Papists*, and yet both of these *Councils* decreed, that the *Council was above the Pope*, and deposed each of them a *Pope*. And *Pope Martin*, & *Pope Nicholas* confirmed Their Decrees to be allowed for just & good. And *Pope Pius the II^d*, when he was *Sylvius Æneas*, did write expressly, that *St. Peter*, was *no Prince over the Apostles*, and that the Pope had *no Authority* over the Church, but what a *general Council* might call into question. But that which mostly controuls this Their Mystery is the hand of God, so often gone out against Them. For soone after *Pope Nicholas* the first had taken upon him to asseme and decree, [*that the Papal Decrees, ought to be esteemed equal unto Holy writt.*] and as so, *infallible* things, saying *Cursed be He who ever shall despise them*. This was the root of the doctrine of *Infallibility* entailed on the *Popes Decrees*. But what followed thereafter? *Pope Martin the II^d*, gave leave to *Formosus* deprived for his vices, and *sworne never more to enter into holy orders*, to break *His oaths* made in the name of God. And after, this *Formosus* chosen Pope, was consecrated, and crowned 3 Emperours,

rours, 1st, *Wido*, who had no right of clayme, and *Lambert* his son; and 3^{ly} *Arnulphus*, the other two yet living, and not deposed. And these being at odds, whom should the subjects obey? After him reigned *Stephen* the Vth, who called a *Synod*, and He & His *Synod*, deprived *Pope Formosus*, being dead, & rescinded all his acts. Then came up *John* the Xth, who called a *Synod*, & He, & His *Synod*, restored the acts of *Formosus*, & rescinded Them of *Stephen*. After cam up *Sergius*, who abrogated the acts of *John*. Now among all these *Contradictory Decrees*, and abrogations, where lay the *Infallibility*? After this a *Great Whore* governed *Roma*, and bastards were created *Popes*, and it was confessed by *Cardinal Baronius*, that in that age were chosen into the Papacy, [*homines Monstror, vita turpissimos, moribus perditissimos, & undiquaque scdissimos*;] and yet according to this *Roman Mystery* all these were most Holy & infallible men. Again. In time of the *Council of Basil* *Pope Eugenius*, & the *Council at Florentia* did accuse the *Pope Fælix*, & the *Council of Basil*. And on the other side *Pope Fælix*, & the *Council of Basil*; accused *Pope Eugenius*, & the *Council of Florentia*: And yet both were *Councils* lawfully called, & sitting; and both were *Popes*. Now during these thing, where lodged the *Infallibility*? All which things considered, whether they will lodge this *Infallibility*, in the *Pope alone*, or in *Pope & Cardinals* sitting in *Council*, or in *Pope*,

Baronii
Annales
& Annal.
Fuld.

Constit.
Imperat.

Baronii
Annal.

See Ch. 5.
§. 7. N.
16.

Cardinals & general Council, all sitting together, yet every way have They erred, & that notoriously. And therefore is it eminently Notorious, that as the *Mystery of the Beast*, & the *Woman riding thereon* was *abominably odious*; so is that *Mystery of the Papal Infallibility*!

Rev. 17:
5.

And 2ly, §. 17. But the Romanists have a *second Mystery* as eminent as this; and that lurks in Their doctrine of *Transubstantiation*. This doctrine must needs be most monstrously

Heretical and most abominably blasphemous; and this both in the Contrivance, & in the practise thereof. 1st. In the *Contrivance*, it is pretended, that *Christ* hath commanded his *Apostles*, and all *Christians* to *drinke His reall bloud*. 2^d to *eat His reall flesh*. Whereas

a Gen. 9: God hath forbidden to eat^a or drinke^b any manner of bloud: And both before, at, * and af-

b Levit. 17: 10. was unlawfull to eat bloud. And yet these 11, 12, men charge our Saviour, as one commanding things utterly unlawfull! And to eat

* Act. 15: *Christs reall flesh*, is such a thing as cannot 28, 29. be done without sin against *Christs body*!

Mat. 5. Has *Christ* commaunded sinfull thing? No, 17, 18. the case is plain. The words cannot run literally, & therefore may, & ought to, be read & understood figuratively. But this

will not save the *Mystory* of the *Popes* designs! Next in the practise, they carry about the bread of the *Holy Sacrament* in *Procession* in a carnal sort of triumph, that favours a good deal more of sport, after the manner of the *Pagan* rites in Their *Idolatryes*, and in nothing at all of religion after the manner

See the
Case of
the Coun
of Trent.

manner of holy writt: and yet pretend, that Bzovius.
 this *Bread*, is the real body and *Bloud* of ad an.
Christ and that *his Soul*, and the *Divine nature* 1059.
 are therein, after the manner of a *wonderfull*
Mystery, *Corporeally*, yet *modo non Corporeo*,
 and *Naturally*, yet *modo non naturali*, and
 all this done by miracle upon miracle, one
 wrapt within another, in a strange sort of
Mystery, the like whereof was never heard
 of in holy writt. And hence follows *Ado-*
ration of the bread. of meer bread, by sight,
 tast, & feel, and by all signes & tokens,
 excepting by some such miracle, as the like
 whereof in holy writt was never knowne.
 Now these doings do tend exceedingly to
 the advance of the *grandeur* of the *Papacy*,
 in that *His Holiness* has the power and au-
 thority of *making*, & ordering the *Deity*,
 and of disposing of the blessings of *Christ's*
Body & Bloud; and by these things, He
 seals, confirms, & obliges to him the
 Christian Princes under his jurisdiction as it
 were by *charmes of friendship*. But *Christ's*
body & bloud and *His divine nature* are here-
 by greatly blasphemed, & disparaged, by
 such foolish, carnal, & feeble appearances:
 As if *Christian religion* were like that of the
Pagans, which consisted in outward pomp,
 & sportfull shews, without any demon-
 stration of *spiritual power*. And therefore
 the holy Ghost calls *this*, & the other *My-*
steryes of the *Papacy* [*Babylon the Great*] In-
 timating that the *Mysteryes* of the *Roman*
religion, are like those of the *Babylonian*
Monarchs, which were solemnized with

See Their
 Argu-
 ments in
 the ma-
 nual of
 Contro-
 versies
 printed
 at Do-
 way:

Pf. 106:
 19, 20,
 21, 22.

Rev. 17:
 5.

Dan. 3: great pomp & state, with all sorts of musick;
 1, 2, 3, and grandeur; and they worshipped a golden
 &c. to Image. But the people of God would not be
 the end. wrought upon to bow down thereunto. And
 The lastly the name in the forehead proclaimes,
 11th, [the Mother of Harlots & Abominations of
 Qualifi- the Earth.] But this will fail in with the next
 cation quality.

§ 18. Again this riding Woman is cal-
 led [a Great Whore, and the Mother of Har-
 lots and abominations of the Earth.] The
 Woman. Pope who is signified by this Great Whore,
 She was takes upon him to be the Head of the Church.
 a Great And by the Church it is commonly said that
 whore, She is the Spouse, or wife of Christ, or of
 and the the Lamb: and this wife, his Holiness the
 Mother Pope pretends to be. And true it is, that
 of Har- were the Roman Church, the true Church,
 lots & it might be so. And for certaine, once She
 abomi- was so. But now saith the Holy Ghost She
 nations hath played the Whore, & by committing for-
 of the nication, with the King, & inhabitants of
 Earth. the Earth, and hath made Them drunke with
 a Rev. the wine of Her fornications. This whordome
 17: 1. 5. and drunkennes, is not meant of a Carnal
 18: 2. 1. sense of Whoredome, and drunkennes only,
 20: 1. (tho that may be in it too) but as is usually
 21: 1. said, in holy writt, of a spiritual sense:

Ch. whereby men forsake God, & His word, and
 1: 2. doe bring up new religions, & new doctrines
 2: 1. contrary to Gods word. Had they not said
 3: 1. [e We see, (saith Christ) They had had no sin.]
 4: 1. And so had not the Church of Roma clay-
 5: 1. med, as a wife to the Lamb, or as the True
 6: 1. Church of God, She had not been a Whore,

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or so great a Whore, or such an eminent Mother of Harlots. But now Loe! he who claymeth as His Holiness; instead of Meekness & Lowliness, the Ornaments of the Lambs followers, without guile, without blame: is found sitting in His Throne arrayed with purple, & scarlet, & precious stones, dyed red with the bloud of the Saints; having drawn in the Kings & inhabitants of the Earth, by false pretences to be guilty of Idolatry with Him, and to place Their religion after the manner of the Heathens, in playsome, & foolish rites, as at Their Jubilees, and Processions. [If a man walking in the spirit of falsehood (saith the Prophet Micah) will lye, saying, I will prophecy unto thee of Wine & strong drinke, He shall be the prophet of this people.]

Even so the religion of the Roman Church, having lost the practical part of the doctrine of faith & repentance, without which there can be no salvation: doth lay the Chiefe stress of Their safety, in saying certaine numbers of Ave maries, & Pater nosters by beads, and in purifications by candles & holy water, and in abstinence from flesh on fridays, in kissing the cross, and buying of Pardons, and many such like fopperies, by which they trust to be saved. For so when They pronounce pardons for sin unto, & at the hour of death: They doe not injoyne unfained repentance unto salvation, as did

fMat;
11: 28,

Rev. 14:
1, 2, 3, 4,

gCh. 17:
4, 6.

Mic: 2:
11.

Mat. 3: *John Baptiste* unto the *Pharisees*, & *Saducees*; but rather *good workes*, such as saying

See Ch. 5. §. 7. N. 35. *so many Aves*, or *kissing a cross* upon the ground, or *so much like*, which may be done without any thing of remorse for sin.

Id. Ch. & §. N. 6, *And by praying up to Saints & Angels*, and *relics of Saints*; They magnify those *Saints* as if they also as *God*, are *every where to bear prayers*; and are more ready to bear then *God*, or *Christ*. So as *Christ* is debated to advance the virgin *Mary*. And *God* is forgotten, in prayers to *Saints*. And all Religion being generally reduced with them; into carnal rites, and customes,

See Ch. 5. §. 5. N. 9.

pleasing to the flesh; & sett out with pomp & state; and all excellencies of Gospel piety, being utterly overwhelmed with pride, & Arrogancy, & Love of the world; and the antient purity of the doctrine & discipline of the Primitive times, being defiled with most damnable Heresies, and schismes: Hence She who was once a Church famous for Holy Saints & Martyrs, & the wife of the Lamb, is now become the *Great whore*, & *Mother of Harlots*. For She hath brought up doctrines of Devils, and damnable Heresies, into the Church; hath sett up Idolatry; and hath maintained horrible blasphemies; and hath exalted Her selfe above all that is called God.

Id. Ch. & §. N. 12. & §. 6. N. 4.

The §. 19. And finally She hath been seen 12th, a drunken; with the bloud of the Saints & the & Last Martyrs of *Jesus*.] All the bloud of Queen Quality. *Mary's* dayes in England, besides that of She was the *Lollards*, and *Wicklhevists* there, and what

and what is yet behind; lyes at her door. The *seen*
Massacre of Paris, in 1572, with the blood *drunke*
of *Merindol & Chabriers*, and all the blood *with the*
of the most innocent *Albigists*, & *Waldists*; blood
and of the *late Persecutions* in *France* of the
lyes at her door. And all the blood of the *Saints*
Spanish Inquisition, and of the *bloody*, and *& Mar-*
cruel holy League, (as they called it;) lyes *tyrs of*
at her door, And all the blood of *John Hus*, *Iesus*,
& *Jerome*, and of the *Taborites* in *Bobemia*, a *Rev.*
together with the *Massacres* in *Ireland*, in 17: 6.
Piemont, & *Poland*; lyes at her door. And
all the blood of the *Guelphs & Ghibelines*,
and of the *Causeless warrs* against *Kings &*
Emperours, stirred up meerly for the *Lust*,
& *pleasure* of proud *Popes*; and of all the
warrs raised by occasion of *Popish schismes*;
and all the blood of the battel of *Varna*; by
reason of the *Popes* admonition, to breake
Oaths, & *Covenants*; and all the blood-
shed occasioned by causeless expeditions into
the *Holy land*, lyes at her door. All which
summ'd up, and put together into one vo-
lume of *Accounts*; do amount unto such
an *Ocean* of blood; that the *Turks*, & *Sar-*
razenes, were never guilty of the tith there-
of: No, *Cambyser the Persian*; *Nero*, *De-*
mitian, *Heliogabalus*, *Diocletian*, and his
fellows, *Romans*; and *Antiochus Epipha-*
nes Syrian; and all the rudest, most bar-
barous, and bloody princes that ever wore
a crowne, put all together; were never
guilty of so much innocent blood, as hath
been this *Papacy*! For tho we allege not;
that ever *Pope of Roma* hath been so directly
cruel,

crüel, & licentiouslly bloody, as were *Nero*, *Caligula*, or *Dionysius* of *Syracusa*; (tho many of them, of meer lust, against all law, and reason of justice, have perpetrated monstrous acts of bloud guiltyness:) yet it is to be considered, and to be weighed in the ballance withall, that those *beardless boyes*, intruded into power, by rude force: but These were generally experienced *old men*, taken into place, of most deliberate choyse; and therefore were They, such, as knew how to act mischief with discretion, backt with greatest subtlety of policy. But here lay the snare, that whereas *Christ* had said, *The Gentiles exercise Lordship over men; but ye shall not be so.* And yet They became guilty of *tasting this forbidden fruit.*

Luc. 22:
25, 26.

Iob. 13: Then the Devil entred into the Beast, as he
27. had done into *Judas*. And when *Sathan*,
Luc. 22: that old Serpent, had possessed these Popes,
23. as he had done afore by the Dragon; then ran

They headlong into all manner of mischief, & cruelty of bloud guiltyness. And being *old*, & *wisemen*, yet corrupted; They were so much, the more & fitter adapted, to carry on the devils designe, beyond the powers of the Dragon. I must confels it is no good office, of any man to recriminate any body; but himselfe; for that we have so much easger meandes, to know our own blame, more then of any man else. And find we some times a vicious Prince, or Patriarch in the head of a Church; we must not, we cannot take this, as a blemish sufficient, whereby to condemne such a Church;

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Church; as a *Monstrous Beast*. For who is it; which first or last cannot be taxed at such a rate? But where the *Holy Ghost* condemnes, there lyes a certaine blame. And what He says, is a *monstrous bloody Beast*, is certainly so. And now that the *Holy Ghost* hath resolved upon it, that the *Marine Beast* is *not* of God, but the *Devil*, and has beene bloud guilty at most prodigious rates; is plaine enough from the text. And now that the *Church*, & *Papacy* of *Roma*; are the very *Persons*, & the *Thing* signified by that *Beast*, so as it cannot be avoided, but that it must be so: Not I, but the *Historians*, men of their own Church, have writtendowne all the signes, and tokens; and have given the whole occasion, unto the Application.

Chapter the VII. §. 1.

Of the seven last Plagues: and of the Future History of the Papal Empyre, and of it's Fal together with the Beast, & the Great Whore; at the end of 42 moneths: and how, and by what meanes, & in what order it shall be effected. Of the Phials of Gods wrath powred out upon the Popish Empyre in Germany, and the Principallities thereto adhaerent. And upon the Kingdomes of France, & Spaine, and Their fellows, the other Popish Kingdomes. And lastly upon the Principalities, & Kingdomes, of Roma, & Italia, the Kingdome & seat of the Beast.

The In- §. 1. **H**AVING now run thorow the
 troduction, of the Papacy; and seene, & observed all
 the

The *Qualifications*, of the *Beast*, & his *Rider*, and how near of kinne those *Qualifications* are unto the *Papal Story*. There remains now, nothing farther in our way, but that we sett our eyes directly upon the *Fall*, & utter *ruine*, both of that *Beast*, & the *Woman* his *Rider*; and of all the *Persons* signified thereby. We have seene his wings clipt, and his feathers wel pluck't; but the *Body* both of the *Woman*, and the *Beast* do stil abide: and no approach yet appears of that fall. But yet however there is a time sett, and that as well, unto what he shall doe, and how farre he shall goe; as to how long he shall reigne. His *workes* permitted to be done, we have seene by the history of *Action*, compared with the *Qualification*; very near perfectly performed. And as for the measure of time, how long he shal reigne; how farre his Tyther will reach, and how long his power wil hold: it is contained in these words, [Power was given unto Him to continue, forty and two moneths.]

and of the
sett time
of the
Beasts
reigne.

Rev. 13:
5.

§. 2. a *Forty & two moneths*; were measured out for the time of the *Dragons* reigne, while he trod *Holy Church* under foot: and that time is out, and the *seats* of those dayes are over, and the *Termes* being knowne, both of that *Monsters* comming on, and of His going off; the *Story* expiessly sayes, that the time of *forty two moneths*, was plainly so many *Emperours* reignes, as there are named *moneths*: and that precisely, at the end of those reignes, the *Dragon* was cast

In what
sense the
42 mo-
neths are
to be un-
derstood.

a Rev.
11: 2.

- ^b Ch. 13: out, and had no farther power to tread on Holy Church. And now therefore, whereas the same number of moneths, are *allowed unto the Beast*, as were allotted unto the Dragon: I count it a reasonable warranty to compute the times of *these*, after the same rate as were those. And because *Charlemaigne* was the foundation of the Kingdome or Empire of the *Marine Beast*: so therefore do I reckon the *date* of these *moneths*, from his Donation. But then consider we, that this *Marine Beast*, had it's time of *Rise*, & of *Reigne*, & of it's *fall*. And during this whole time from it's *first Rise*, unto it's *last & fatal fall*, this *Beast* had *Ten Hornes*; and every one of These *Ten Hornes* was to continue *forty & two moneths*. And according to the time of the *Hornes*, was to be, the *whole time* of the *Beast*, so long as any one *Horne* lasted to stand up with him. But then besides this whole time, the *Beast* was to have his *owne proper reigne* over all *Kings & Emperours*, which was to be ^c *but short*, and yet this *short time* was still (as appeared by the *History*)
- ^c Ch. 17: 10. Ch. 5. §. 6. N. 49. *42 moneths*. Now the *42 moneths* of this *short time*, I have already reckoned up in full tale, & *stint*, in the end of the 6th, *Sextion of the History*: And the *42 moneths* of the *Ten Hornes* remaine here to be considered off.

Of the Monarchy of England §. 3. Of these *Ten Hornes*, we cannot say, that they were proper to any *Ten certaine Kingdomes*, thorow all times, & ages tho some of Them were so. For of the *Ten Hornes*,

Hornes, at the first rise of the Beast, the Greeke Emperour was One of the ten; but that Horne soone fell off & held not. But the Westerne Emperours of Roma, whether Italians, French, or Germans, have been alwayes constant Hornes unto the Papacy: and so have beene the Kings of Germany, France, Spaine, England, Scotland, Ireland, Denmarke, Sueden, Poland, & Hungary: until Their moneths were out; and then they fell off and other Hornes sprung up in Their stead. Of these the Kings of England, of the Saxon race, cam in, & submitted unto the Pope, at his very first advance. For several Saxon Princes of England, had laid down Their crownes at Roma, and put themselves into Monasteries. And therfore after Charlemaigne had made a ready way for them; They soone acknowledged a fealty unto that See. At this time was an Heptarchy in England of seven Kingdomes, besides 3 Kingdomes in Wales; which in proceess of time, did all unite in one. And therefore we esteeme Them but as One Horne of the Beast. It was in the year 800, at what time the first papal Sovereignty bore date, at what time Egfrid King of the Mercian Saxons was principal English Monarch. And after him Kenwolf King of the same was a principal man. But in 822, Egbert of the west Saxons obtaine'd the whole Monarchy. Who and his Successors, to the number of 42, Saxons, Danes, & Normans gave Their power & strength unto the Popes of Roma to mainetaine Their

& how it
fell off
from the
Roman
Papacy:

Out of
Dr. Hey-
lins help
to Hist.

Rev. 17:

13.

Church Empire. Which 42 were as follows.

Monarchs of England.

Num.	Kings.	A.D.	Num.	Kings.	A.D.
1.	Egfrid of Mercia.	794.	26.	Steph fisters son.	1135.
2.	Kenwolf. of Mer.	796.	27.	Henry the II ^d . Planta-	
3.	Egb. of West Sax.	822.		ginet. daughters son of	
	Universal Monarch			Henry	1154.
4.	Ethelwolf: son.	836.	28.	Rich. the I st . son.	1189.
5.	Ethelbald. son.	857.	29.	John. broth.	1199.
6.	Ethelbert. broth.	858.	30.	Henry the III ^d . son.	
7.	Ethelfred. bro.	863.			1216.
8.	Alfred. broth.	873.	31.	Edw. the I st . son.	1272.
9.	Edw. the Eld: son.	900.	32.	Edward the II ^d . son.	
10.	Arhelstan, son	924.			1307.
11.	Edmund the I st .	940.	33.	Edward the III ^d . son.	
12.	Eldred bro.	946.			1326.
13.	Edwin son of Edm	955.	34.	Richard the II ^d . grandf.	
14.	Edgar. broth.	959.	35.	Henry the IV th . Un-	
15.	Edw. the II ^d . son.	975.		kles son.	1399.
16.	Ethelred. bro.	978.	36.	Henry the V th . son.	
17.	Edmund. the II ^d .				1413.
	son.	1016.	37.	Henry the V th . son.	
18.	Canutusa Dane.	1017.	38.	Edward the IV th . Co-	
19.	Har. the I st . son	1037.		fin.	1460.
20.	Hard. Canut. bro.	1041.	39.	Edward the V th . son.	
21.	Edward. the III ^d . br.				1483.
	of Ed. Sax.	1045.	40.	Richard the III ^d .	
22.	Harold. the II ^d . Dane.			Unkle.	1483.
		1065.	41.	Henry the VII th . firn.	
23.	William the Conque-			Teuther. Co.	1486.
	rour. a Norm.	1066.	42.	Henry the VIII th . son.	
24.	Will. the II ^d . son.	1087.			1508.
25.	Henr. the first br.	1100.			

Now

Now during the reigne of all these Kings the English Monarchs did serue as Hornes unto the Papacy. But then, whereas it is written that these Ten Hornes shall hate the Whore, and make her desolate, & naked, & shall eat her flesh, & burne her with fire, after their time shall be out; For they shall agree, & give their Kingdome to the Beast, untill the word of God be fulfilled; that is, untill the 42 months be out. And so it happened here. For King Henry the VIIIth, being the 4th King of this Nation, having been wickedly, & mischievously drawne in, by a diabolical suggestion, that the dispensation of His pretended Holiness the Pope, was warrant sufficient for him to marry his brothers Widow, altho the word of God is clear against it; did marry Katherine the Relict of his Elder brother Prince Arthur, and lived with her in incest 20 years; until at length being made to see his errour, he put her away, and marryed another. And being by this meanes convinced, of the vile, and most abominable dealings of the Papacy, he utterly threw off all power, & jurisdiction of the Papacy out of his Kingdome; and did hate the Whore, and began to make her desolate, & Naked &c. so far as His dominions extended: and by this meanes did cutt off a great piece of the flesh therefrom, & exceedingly thortened her dominion. And this was done about the year 1534. And Edward his son reformed religion in that Kingdome in the year 1548. So as, altho Queen Mary his successor went about

Rev.
Cb. 17:
16, 17.

about to restore the power of the *Papacy* there; yet She proved only a fire sent of God, to *purifie* the faith of that famously reformed Church, by a fiery tryal, but could goe no farther. For after She had shewed what She would be at, and had done Gods worke: it pleased God to take her away; & to sett up Her sister, who restored the *Reformation*. And tho there hath happened, the like interruption once againe; yet is there no doubt but it may please God to prevent the *Papacy* of its hopes, and restore all things againe as before, and that with emendations.

Of the §. 4. Another of the *Ten Hornes* of the
Scottish first ranke, was the Monarchy of *Scotland*.
Monar- These of this Kingdome also in early dayes,
chy Fal- had great Kindness for the *Popes of Roma*;
ling off and when *Charlemaigne* had layd open the
from the way thereto, They also soone submitted
Papacy Their power & strength unto the *Papacy*, and
of Roma. served the *Popes of Roma* the wholtime of
42 moneths. Here also, in old time were two
Kingdomes of *Scotts*, & *Picts*, in this
Bucha- Countrey, but for the most part were but
nan. one Kingdome, and therefore, I reckon
Hector. Them, but One horne of the Beast. One
Boethus *Achaius* was King there in the year 800,
&c. ac- who was the *Popes* Liegeman, and so were
ording his Successors during the space of 42 Kings
to Calvi- which were
sus.

The

The Monarchs of Scotland.

Num.	Kings.	A. D.	Num.	Kings.	A. D.
1.	Achaius	800.	23.	Dunstan.	1062.
2.	Congallus.	819.	24.	Edgar.	1098.
3.	Dongalius.	824.	25.	Alexander.	1099.
4.	Alpinus.	830.	26.	David.	1110.
5.	Kenneth. the II ^d .	833.	27.	Malcolme the I V th .	1129.
6.	Donaldus the V th .	857.			1158.
7.	Constantine the II ^d .	862.	28.	William.	1170.
8.	Ethus.	878.	29.	Alexand. the II ^d .	1219.
9.	Gregorius.	879.	30.	Alexander the III ^d .	1254.
10.	Donald, the VI th .	897.	31.	John.	1301.
11.	Constantine the III ^d .	908.	32.	Robert Bruce	1310.
12.	Malcolme.	948.	33.	Edward. Bailiol.	1334.
13.	Induffus.	963.	34.	David II ^d . Bruc.	1334.
14.	Duffus.	972.	35.	Robert Stuart. the II ^d .	1370.
15.	Culenus.	977.	36.	John alias Rob. III ^d .	1390.
16.	Kennethus the III ^d .	981.	37.	James the I st .	1406.
17.	Constantine the IV th .	999.	38.	James the II ^d .	1437.
18.	Grime.	1000.	39.	James the III ^d .	1460.
19.	Malcolme the II ^d .	1009.	40.	James the IV th .	1488.
20.	Donald the VII th .	1038.	41.	James the V th .	1514.
21.	Machbeth.	1045.	42.	Mary His Widow & Mary His daughter.	1543.
22.	Malcolme the III ^d .				

All these Princes were true servants to the Pope. But in the time of *Mary* Queene of *Scotland*, the Subjects rebelled, and sett up *James the Vth* her son a child to be King, under whose Government even in his infancy, his mother yet living, the jurisdic-

dition of the Papacy was cast out there also. And They also *hated the whore and made her desolate, & naked*; and cutt of another great Collopp out of her flesh: and were no more subject to her, until this present interruption; which it's to be hoped will not continue. And thus two of the *Ten Hornes* have served out their time, under the *Beast*, and have left him.

Of the §. 5. With the first of the *Ten Hornes* Irish also were the *Kings, & Kingdome* of *Ireland*. Here were 4, or 5 Kingdomes by *Kingdome taken off from the Roman Papacy*. times, all which were *Christians* in early dayes of the Church. This Island being near unto *Scotland*, had much correspondence therewith. *England* had knowledge of the Gospel in the *Apostles* times, *Joseph*, of *Arimathea* having preached there: And *Scotland* had it not long after, where one *Palladius* was famous for his preaching, and of a deakon was made a bishop; in the reigne of *Theodosius Junior* about the year 420. And in the same age also *Ireland* had it, where one *Columbanus* a Pretbyter was famous for his preaching in *Ireland & Scotland* in the time of *Justinus the II^d*, about the year 530. And before that one *Fridolinus* a Kings son of *Scotland*, & *Ireland*, came there hence & taught the Gospel of Christ in *France*, & *Belgia* with much fame; about the year 440. In this *Ireland*, were 4 *Metropolitans* or *Archbishops* in *Beder* time, in each Kingdome one. But the Kings of this countrey being fierce, & warlike, had among Them no settled

Mo-

Of the
Irish
King-
dome ta-
ken off
from the
Roman
Papacy.

Ven. Bed.
lib. 1. c.
13.

Ado.
Viennen.

Ven Bed.
lib. 1. c.
29.

Monarchy, sometimes one prince being chiefe, & then another; until at length the King of *England* gained all, and wrote himfelfe at firft *Lord of Ireland*, and then King. But from *Charlemaigne* unto the Reformation the *Irish* people were allways *Liegemen* to the See of *Roma*, & as mine Author faith more constant then the *Engliſh*. However when *Henry & Edward* Kings of *England*, began to hate the whore, They tore off from *Her Fleſh* the revenues alſo of that Kingdome: Altho at this day the *Irish Natives*, do ſtill reteine the *Popiſh* religion. But the time is out there alſo, in all likelihood; That Kingdome having ſerved the Papacy full 42 moneths; tho, thorow the confuſion of the reignes, they cannot be ſo well diſtinguiſhed; as they have been in *England & Scotland*.

§ 6. The Kings of the North in *Denmarke*, *Norway*, & *Sueden*, did not embrace the Goſpel ſo ſoone as they did in the Kingdomes of the *Iſles of England*, *Scotland* & *Ireland*. From hence came the *Goths*, & *Vandales* into *Italy*, *France*, *Spaine*, & *Afrika*, where They found the faith of *Chriſt*, and became converts thereof about the year of *Chriſt* 500. But the *Goths*, & *Vandales*, who were left at home, being a rude, & fierce people, would not hear of it. In the time of *Charlemaigne* the light began a little to dawne there, by meanes of one *Ebbo*, Biſhop of *Rhemes*, who had preached unto the *Danes* in the North of *Germany*. But when *Roma* becam firſt a

Theatr
converſ.
Gent. tot
Orbis per
Arnold.

Aloſt.
Ant. imp.
1573.

See the
relation
of Mr.
Welch
lately
printed
in Eng-
liſh of
Theſe
Kings.

Of the
Daniſh
Monar-
chy ſal-
ling off
from the
Papacy
of Roma.

Annales Soveraigne Papacy King *Gorefridus* then
 Fuldenf. reigning there was an envyous, & virulent
 Regino. pagan, who provoked by the invasions of
 lib. 8. *Charles* the great, began with furious
 assaults to batter the Empire. And he
 dying *Hemingus* his brothers son became
 Saxo. heir of his rage, and then followed *Sigefri-*
 Gram. *duſ*, & *Anilo* fighting one against another.
 lib. 8. And after them *Hazaldus* & *Regnifridus*
 brethren of *Anilo*. But at length *Haroldus*
 Annal. wonne partly by his wife, & partly by those
 Fuld. whom *Ebbo* had converted unto the faith,
 Aimon. in the year of *Christ* 826, He came unto
 1. 4. Ch. *Mentz* in *Germany*, with his Queene, & a
 3. great traine of his people; unto *Ludowik* the
 Emperour, then there, & received *Bap-*
 tisme; in the time of Pope *Eugenius*. And
 from this time forwards, the Kingdome
 of *Denmarke* became an homager to the Pa-
 pacy. For altho this *Harold* made but small
 impressiion upon his people to draw Them
 into *Christianity*; and *Ericus* the 1st, His
 Successor was a Pagan: yet *Ansgarius* a
 monke comming thither to preach, that
 Adam. *Ericus* also became a Convert about 843;
 Bremenf. and that Kingdome became much *Christia-*
 lib. 1. ca. *nized*. And from thence *Ansgarius* went
 16. 17. into *Sueden* and that King also became a
 Convert, & his land also received the faith.
 But when he had settled affaires there, &
 Id, was upon returne, *Ericus* the 1st, being
 Adam. dead, and his Elder sons; *Ericus* the youn-
 ger was found a pagan, 'till *Ansgarius* drew
 Him

him also into the Faith about 860. Thence followed a second *Godefrid* at what time *Ansgarius* being Archbishop of *Hamburg*, *Godefridus* came & destroyed that city; but at length he also becoming Christian married *Gisla* the daughter of *Lotharius*, & widow unto one of the German princes, & had *Frisia* in dowry with her. He dyed in 883, & *Sigisfrid* his brother followed a bloody Pagan. And then *Ivarus*, *Biornus*, & *Siward*, together; and after them *Frotho* the VIth, son of *Canutus*; And then *Gormo* son of *Frotho*. And *Harold* son of that *Gormo*. And after him *Gormo* son of *Arde- wick* a fierce Pagan, who in 917. invaded Germany, until controuled by *Conradus* King of Germany; and *Unno* Archbishop of *Hamburg* converted *Tyra* the queene & *Harold* his son. Him succeeded *Chinpa*, whom *Henry* the Emperour overcame in *Frisia*, and caused him to be baptized. And then followed *Harold* the VIth, in the time of *Otto* the Emperour. In whose time *Unno* of *Hamburg* by preaching restored Christianity. But he expelled by *Sueno* his son and Christianity with him, *Sueno* with various fortune reigned long. And at last restored Christianity. Whom *Olaus* his son succeeded, and then *Canutus* the II^d, his brother, and *Sueno* the II^d, his sisters Son. And that *Canutus* so settled Christianity, that it failed no more; but that Kingdom became ever after wholly in vassallage to *Roma* until the 42 moneths were out. These I reckon began with *Harold* the first royal convert

Regino.
lib. 2.Annal.
Fuld.Saxo:
Gram.Adam.
Brem.Sigebr.
Gem.
blac.
935.Adam.
Brem.
lib. 2. c.
18. 25.Out of
Saxo.
Gram.
& Crant-
zius ac-
cording
to Alsted.
Thesaur.
Chronol.

convert there. And tho the whole race of Kings were not all *Christians*; yet there were of the *subjects*, who continued so, and carryed on the acknowledgement unto the *Papacy*. Whence the 42 Kings reignes were as followes.

The Kings of Denmarke.

Num.	Kings.	A. D.	Num.	Kings.	A. D.
1.	Harold the IV th .	826.		of Er. III ^d .	1136.
2.	Ericus the I st .	836.	22.	Eric the V th , son.	1139.
3.	Ericus the II ^d .	846.	23.	Canutus the V th Gr.	
4.	Canutus Apostate.	856.		son. of Nic.	1147.
5.	Frotho. son	883.	24.	Sueno the III ^d . son of	
6.	Gormo, son.			Er.	1155.
7.	Harold the V th . son.		25.	Waldemar	Cofin of
8.	Gormo the II ^d . son.			Sue.	1158.
		917.	26.	Canutus. VI. son.	1168.
9.	Chiupa. son.	925.		Waldemar	the II ^d . 1210.
10.	Harold. bro.	930.	28.	Ericus the VI th .	1242.
11.	Sueno. son.	980.	29.	Abel the Fratric.	1252.
12.	Canutus. son.	1015.	30.	Christopher the I st ,	
13.	Canut. the III ^d .	1027.		bro.	1253.
14.	Magnus Unkle,	1037.	31.	Ericus the VII th , son.	
15.	Sueno the II ^d . Cofin.				1259.
		1047.	32.	Ericus the VIII th . son.	
16.	Harold the VII th , son.				1286.
		1076.	33.	Christopher the II ^d .	
17.	Canutus the IV th , br.			brother.	1321.
		1076.	34.	Waldemar	the III ^d .
18.	Olaus the III ^d , broth.			son.	1333.
		1088.	35.	Olaus grand child un-	
19.	Ericus the III ^d , bro.			der his Mo.	1375.
		1096.	36.	Margarita Mother of	
20.	Nicholas. bro.	1102.		Olaus	1388.
21.	Ericus the IV th , son.		37.	Ericus the X th , Duk of	
				Pom.	

Num.	Kings.	A. D.	Num.	Kings.	A. D.
	Pom. sisters son.	1412.	40.	John. his son.	1478.
38.	Christopher the III ^d .		41.	Christian the II ^d . His son.	1512.
	Duk of Bav. Cof.	1438.			
39.	Christian Duk of Oldenburg. Elect.	1448.	42.	Friderik bro. of John.	1525.

Now after these 42 Kings, *Christian the III^d*, the son of *Friderik*, in the second year of his reign which was in 1536 utterly cast off the *Roman* yoke; so as from that day to this, the *Papacy* had no more exercise of Authority or power there. The reigns of these Kings are not by Authours so clearly determined as are those of *England*, & *Scotland*. But they are so near the matter, that we may safely conclude, that it was according to what is written of the general stint; that they were precisely of the number of 42.

§. 7. Soone after the *Danes* were the *Suedes* converted by *Ansgarius* Archbishop of *Hamburgh*, who was well received by *Biornus* then King of *Sueden* in 826. And stayed there many years preaching & baptizing. This *Biornus* reigned in time of *Charles the Great* or soone after from 850 onwards. Or there might be two of that name. Unto whom the Gospel was first preached by one *Heridagus*, and then afterwards by *Ansgarius*. And in time of *Eriacus Stenchillus*, the light of the Gospel was restored. And in the time of *Otto the Emperour*, *Olaus* being King of *Sueden* it was thorowly established by *Helmannus*. And such being the state of the *Christian faith* in *Sweden*, Cra. &c.

Of the
Suedish
Monar-
chy sal
ling off
from
Roma.
Irenic.
Lupold.
cap. 2.
John
Mag
Goth. lib.
17. c. 2:
15. 16.
&c.
Herman.
Contr.
Magnus
Goth. l. 4.
c. 31, & l.
17. c. 1.
&c.

Accord. Sweden, it became Roman in the Infancy
to Alsted. and so continued during all these Kings
Th. Ch. reigns without interruptions as followes.

Kings of Sweden.

Num.	Kings.	A. D.	Num.	Kings,	A. D.
1.	Biornus the IV th ,	868.			1208.
2.	Ingoldus.	883	26	John the I st . son of Su.	
3.	Olaus son of Biorn.	891.	27.	Ericus the XII th , balbus	
4.	Ingo the II ^d , son.	900.		son of Eric.	1222.
5.	Ericus the VI th ,	907.	28.	Waldemar sisters son.	
6.	Ericus the VII th ,	926.			1251.
7.	Ericus the VIII th , son.	940.	29.	Magnus the II ^d , broth.	
					1277.
8	Ericus the IX th , son.		30.	Birgerus son.	1290.
9.	Olaus bro. of Er. the		31, John the II ^d ,		1290.
	VIII th ,	980.	32.	Magnus the III ^d , Nep.	
10.	Amundus the I st ,	1018.			1126.
11.	Amundus the II ^d ,	1039.	33.	Albert. Mechl Neph.	
12.	Hakon Rufus.	1041.			1363.
13.	Stenchil.	1054.	34.	Margaret, Conq.	1387.
14.	Ingo the III ^d ,	1059.	35.	Ericus the XIII th , sisters	
15.	Halsten.	1064.		son,	1412.
16.	Philip.	1080.	36.	Christopher. Bav. Col.	
17.	Ingo the IV th ,	1110.			1439.
18.	Ragvaldus br.	1129.	37.	Charles the VIII th ,	
19.	Magnus the I st ,			Elected.	1448.
20.	Suercherus the I st ,		38.	Christian the I st . Conq.	
21:	Ericus the X th , Sanct.				1462.
	son of Ing.	1150.	36.	Steno the I st , Elected.	
22.	Charles the VII th , son				1478.
	of Suer.	1159.	41.	John the III ^d . Conq.	
23,	Suercherus the II ^d son				1478.
		1168.	40.	Steno the II ^d . Elected.	
24	Canutus. son. of Er.				1492.
		1185.	42.	Christiern the II ^d , con.	
25.	Erikus the XI th , son.				1513.

And in 1525, *Gustavus* Son of *Ericus*, having recovered the Liberty of his Country, by the Expulsion of *Christierne*, was elected King in place of the Expelled, and in the year 1526 threw off the Papal Yoke and Jurisdiction out of that kingdom, and proposed to the Popish Bishops then in place, either to reform and submit to a stipendary maintenance, or else to leave their whole place and power, and depart out of the kingdom. And thus in this kingdom, altho they came in late, to be of the *Papal ten Horns*, yet were they with the first, who having finished their two and forty Moneths with expedition, shook off the *Dominion of the Beast* in early days. This practice of the *Suedish* Kingdom was imitated by the *English* and *Irish* in 1534. and by the *Danish*, in 1537, and lastly by the *Scotish*, about the year 1567. And thus five of the *Ten Horns* having fulfilled their Moneths did effectually hate the Whore, and have begun to tear her Flesh from her sides, the time wherein They were to serve her, (according to the word of God) being fulfilled.

Chytr. lib. 8.

Id. lib. 11.

Rev. 17. 16,
17.Of the fall
of the Beast
and of the
Whore.

§. 8. Now these five Horns being thus fallen off from the *Beast*, there stood up Others in their stead, though not of equal strength and honour. The *German Roman Empire* though Maimed, yet still held up for the *Pa*, *pacy*, and so did the kingdoms of *France*, *Spain*, *Poland* and *Hungary*; and in place of the fallen off, arose up the small *Potentates* of the Kingdom of *Portugal*, (which afore time had been a Member of *Spain*:) of the Dukedom of *Venetia*, (which afore time had been a branch of the Empire) but by purchase and

Rev. 13. 10.

Ver. 7. and
17 6.Ver. 15, 16,
17.

through negligence of Claim, and by default of the late Emperours since *Charles the Fifth* coming to *Roma* for Coronation; is now become a *Free State*, upon its own Bottom; or an *Absolute Prince*:) Of the *Dukedom of Tuscany*, and of the *State and Dukedom of Genoa*, and of the *Dukedom of Savoy*, three other modern Principalities. But these last being only supplemental *Horns*, the time draws on apace wherein they together with their *Fellows* (the remainder of the ancient *Horns*) are all in order to fall and perish; for the Text saith it expressly, That he who leaderth into Captivity, shall himself into Captivity be led. And he who with the Sword hath slain, shall himself with the Sword be slain. The Innocent Blood of the *Saints and Martyrs of Jesus* cries aloud for Vengeance against the *Papacy of Roma*, which contrived the shedding thereof; and against all the *Kings and Dukes, Emperours and States*, who acted in the execution of such Contrivance, and became the *Ten Horns of the Beast*, and gave their Power and Strength unto him, to make war against the *Lamb of God*, on his behalf. But the *Lamb* and his followers shall certainly prevail against him and them in the end, and will overcome them; for he is the true and everlasting King of Kings, and Lord of Lords; and they who are with him, are the Called, the Chosen, and the Faithful of God. And hence will it come to pass, that in answer unto these Prayers for Vengeance, that part of the *Ten Horns* which is already fallen off from the *Beast*, shall fight against that *Whore* and that *Beast*, whom for a time they had Served,

ved and on behalf of the *Lamb*, (whose Followers they are) will *make them desolate and naked*, and tear their *Flesh*, and burn it with fire.

§. 9. But this *fall* of the *Beast*, and His Rider the *Great Whore*, is not to come to pass all at once, or on the sodain, but by degrees, and with much of forewarning in the case. And this forewarning is contained in *three things*, which are to be special *forerunners* thereof. And these three *forerunners*, are first *A pure Church reestablished and set up*, such as was once in the days of *Constantinus Magnus*, at what time the *Woman in Heaven* brought forth the *Man-child*, who was taken up to sit in the *Throne of God*, on the top of *affairs*. This Church is to be gathered out from among those who had dwelt in the *Wilderness* *MCCLX* days, or years. For after *Goa's two Witnesses* have finished their *Testimony*, and have been *Slain*, and risen again from the *Dead*, they shall ascend into *Heaven*, and then shall that *pure Church* appear, in all things such another Church as was in the days of *Constantinus*, and at the time of the *first General Council at Nike*; at which time the Church was called *Heaven*, and is so to be in these days again. Of which time it is said, *The Temple of God shall be Opened in Heaven*, and the *Ark of His Testimony* shall be seen therein, and *Lightning and Thunder*, and *Voices*, and an *Earthquake* will follow thereafter, and a great *Hail*. This time is represented as [a *Sea of Glass mingled with Fire*, where the *Temple* and the *Testimony* therein shall be opened.] And this *Sea of Fiery Glass* is plainly significant of the *Pure Church*, as

Of the three Forerunners of the Fall of the Beast and Whore: and first of the Pure Church called Heaven, which is to be first Established. Rev. 21. 1, 2 3, 4, 5, 6.

Ch. 11 7, 8, 9, 10, 11, 12.

ver. 19

Ch. 15. 2, 3, 4.

appears First, by the *Persons seen therein*, such as were *Those who are to get the Victory over the Beast; and his Image, and his Mark, and the Number of his Name, and are to stand on this Sea. having the Harps of God in Their Hands, Singing the Song of Moses and the Lamb. saying, Great and Marvellous are thy Works, Lord God Almighty, just and true are thy ways, O King of Saints; who shall not fear Thee O Lord, and Glorifie Thy Name, for Thou only art Holy, and all Nations shall come and Worship before Thee, for Thy Judgments are made manifest.*] And Secondly. By the Distinction which *this Church* bears, from that which is called the *Sea of Water*, out of which the *Beast* Ascended; for the *Common Sea* is *Salt Water* which *casteth up Mire and Dirt*: But this is described, as a *Sea of pure Waters, clear as the Heavens*: For the appearance of *Glass mix't with Fire*, seems nothing otherwise, but as the very aether or skie of the *Starry Heaven*, as if it were the self same thing as the *very Heaven*, into which the *Witnesses* uprisen from *Death unto Life*, did ascend. Now such a Church as this has already appeared in part.

- IIa. 57. 20. And this was at what time the *Two Witnesses* finished their *Testimony*, and that was at what time a *Reformed Church* was found in all things like unto that, in the time of *Great Constantinus*, quit and clear of all those *Vices, Schisms, and Heresies*, which were in those days condemned as accursed things. These *Two Witnesses* have been Slain (as I have already shewed) and did at Their Deaths bear Witness to the truth and integrity of the Religion
They
- Rev. 11. 7. And this was at what time the *Two Witnesses* finished their *Testimony*, and that was at what time a *Reformed Church* was found in all things like unto that, in the time of *Great Constantinus*, quit and clear of all those *Vices, Schisms, and Heresies*, which were in those days condemned as accursed things. These *Two Witnesses* have been Slain (as I have already shewed) and did at Their Deaths bear Witness to the truth and integrity of the Religion
They
- Rev. 7. 8.

They professed, and for which They suffered as the *Saints and Martyrs of Jesus*; and being *Dead*, They have *arisen up to Life again*, and have *stood upon Their Legs*, and are *Ascended up into Heaven*, and the *Beast of the Bottomless Pit*, which is the *Beast with two Horns*, the *Image of the first Beast*, together with the *Mark* and the *Number of His Name* is *cast out*; and the *Tabernacle of Heaven*, which was shut, is *Opened again*. And for so far this Prophecie is plainly fulfilled: But yet, *Purer times* are still expected, wherein this *Sea of Glass* shall appear in its most refined lustre. The matter has begun to come to pass, the Church has begun to appear, but hath not yet put on Her best apparel; Her robes of righteousness. Her fine linnen white and clean, which is the righteousness of the Saints, doth not yet flourish in its perfect purity. The purest Church that ever was, was not without some spots, and some blemishes: She is well reformed as to matter of good laws, and holy rules of conversation, and discipline; but it still remains to be wished, that these good laws may be yet better practiced.

§. 10. Numb. 1. Such is this first Fore-runner, and so far hath it happened. The Second bespeaks *Seven Angels*, who are to come out of the Temple, clothed in white linnen, with golden girdles about Their breasts, who are to bring with them seven *Phials of Wrath*, to be poured out upon God's Enemies, which are called the seven last Plagues. And until these seven last Plagues are effectually come, the Glory of God is not to fill the Temple, so as no man shall be able to enter into the same.

This

See the
pref. Sect.
the VIII.

Rev. 19. 8.

2ly, of the
Phial of
Gods
Wrath,
which is to
fall upon the
Earth, be-
fore the fall
of the Beast.
Rev. 15. 1.
6, 7, 8.

Exod. 40.

34, 35.

1 Kin. 8.

10, 11.

Rev. 16. 10.

ver. 3. with

Ch. 13. 1.

Ch. 16. 4.

with Ch. 17

1.

Ch. 16. 1, 2.

This *fulness of God's Glory in the Temple*, be-
 speaks as an allusion to the *Glory of God*; which
 appeared once at the *Dedication of the Taber-
 nacle* by *Moses* in the *Wilderness*; and at a-
 nother time at the *Dedication of the Temple*
 by *Solomon* at *Jerusalem*, and seems to pro-
 mise such a *Glory of a Church* as yet to come,
 with such marks of *God's presence* therein, as
 were testified in the days of *Moses* and *Salo-
 mon*. The dawning of this *Glory* (I reckon)
 has appeared, but the *fulness thereof* is not
 arrived. For before the *fulness of this Glory*,
 the *Angels of the seven last Plagues* are to ap-
 pear with their *Phials of God's Wrath*. And
 whereas these *Phials of Wrath* are *seven* of
 them, and all the *seven* are to fall in different
 sorts of places: the *Seat of the Beast* is not to be
 touched until the *fifth Phial* approacheth; un-
 til when therefore We cannot expect the *Fall*
of that Beast: That is, his utter ruine we can-
 not expect till then, although long before that
 time the *Sea*, which is significant of the *King-
 dom of the Beast*, or the place whereout the
Beast sprung up, is to be *desolated with a*
blow fall, by the *second Phial*, and the *Foun-
 tains and Rivers of Waters*, which are signifi-
 cant of the *Kingdom*, or *Place of the Great*
Woods, are to be ruined with the like bloody
 calamities by the *third Phial*: Yet before
 any of these Calamities, there is to fall a *First*
Phial of Wrath upon the Earth: And the
Earth being a place, or kingdom or nation,
 or people perfectly different from that of the
Sea or Waters, must therefore necessarily be
 significant of some sort of people utterly di-
 verse from the *Papish Church*. But whereas,
 this

this sort of People is *not to be destroyed*, but to be *Chastized only by this first Phial*. The second Forerunner therefore of the Fall of the Beast, is the Chastizement of such as are stiled the Men of the Earth. For so it is said, *Ch. 16. 2. The first Angel went out and poured His Phial upon the Earth, and there fell a noysome and grievous sore upon the men who had the Mark of the Beast, and who worshiped His Image.* That the Men of the Earth, are to be Chastized before the Fall of the Beast, is therefore a clear case. But what shall we say? Who are those People? Or what is that sort of Nation, or Religion of Mankind, which is significant of the Earth, or the men of the Earth.

N. 2. Of the Men of Heaven, and of the Sea, and of the Earth, hath been * *already said.* By the Sea, prophetically spoken in the Revelation, is mostly to be understood in all places, the Church of Roma: By Heaven, the pure and true Church: And therefore the Wrath which is to fall upon the Earth, cannot in any whit concern the Church of Roma for hurt; no nor yet the Pure and true Church. But by the Earth, are signally represented in the Apokalyps, three sorts of People: Of these by the first sort are signified all such as do claim under the Angel of the Bottomless Pit, whose Followers are called Locusts, and whose Doctrine is stiled the Smoak of the Bottomless Pit. Now all Pits are properly holes in the Earth, and the Smoak thereof is an Earthy substance, and Locusts are Earthy creatures. Of these hath been afore spoken, and proved that by the Angel of the Bottomless Pit, Was signified,

Of the Men of the Earth, of whom they are to be understood.

**Ch. the III.*

Of the first sort of Men.

of the Earth.

Those who are the followers of the Angel of the Bottomless Pit, Rev. 9.

1, 2, 3, 4.

Ch. II. Sect.

III. and Ch.

III. Sect. II.

Rev. 16, 2.

signified, the Impostor *Mahomet*, and by the *Locusts*, the *Sarazens* his Followers, in a strict sense, but in a large sense may be comprehended all manner of *Mahometans*, who have maintained the lying doctrines of that Impostor, and as it were by a dark smoak, have mightily eclipsed the light of the Gospel, called the *Sun*; and of the corrupter doctrines, called the *Air*. Now it may be evidently observed all the World over, where ever these *Mahometans* do inhabit, how much they have been vexed with the *Phial of this Wrath*, by means of *Noysom and Grievous Sores*, which for many years have befallen them. For some hundred of years they have mightily prevailed with much prevailency of Success, until the *Mahometan* had possessed in a manner one third part of the known world. But of late years it is remarkable, how strangely this sort of People hath been tormented and vexed with loss and ruin in all their achievements and dealing, as it were men broken and dismayed; like unto a man so pestered with botches and boyls, and stinking running sores, that he hath no rest either sleeping or waking. We may remember what fearful civil wars we hear'd tell of, that have happened amongst the *Mozullian Mahometans*, the Father against the Son, and the Son against the Father, and for the most part the Rebels prevail'd against the more lawful right. In *Barbary* the Inundation of *Taffaletta*, hath occasioned a world of bloodshed, and turned topsi turvy almost all the *Moorish Kingdoms* of the *Numidian Mahometans*. The barbarous Pirates also of *Algiers, Tripolis, Tunis, and Salia*, have

have been greatly curbed, battered and broken by course, by the *Englisk, Dutch and French Fleets*. And lastly, the great Empire of the *Turkish Mahometans* hath been so sorely shaken, that the like Plague was never known to befall that mighty Monarchy at such a rate since Their first Advance. And the *Tartarian Mahometans* have shared with the *Turks* in all Their noysom and grievous Plagues and Sores. But how far the East Country *Tartarians* and *Persian Mahometans* have tasted of this Wrath, and how it hath fared with the *Arabians* on both sides the Red Sea, and the Straits of *Babel Mandel*, and in the south east countries of *Affrica*, is not yet said, or at least is not come to hand. However say We, these relations which are evidently known all over *Christendom*, are a famous testimony how far the *wrath of this first Phial* hath touched upon These Men of the Earth. I take it for granted, that what I have said of these *Mahometans*, is enough to demonstrate, that in the first place They are the *Seet* or *People* signified by the *Men of the Earth*, being derived from the *Angel of the Bottomless Pit*: And these relations of the matter of fact which hath befallen Them, (especially considering how the providence of God, working by *Time and Chance*, hath plagued Them, and that almost generally, by a divine plague, running along by course from country to country, and from kingdom, to Kingdom; even as when God ordereth the *Sword to pass through the whole World*, and to take These and These only, and to spare Those; and that this Providence hath Plagued Them

Id. Rev. 16.

2.
Ch. II. §. III.
and Ch. III.
§. II.

Eccel. 9. 11.

Ezek. 14.

17:

after the very manner as the Text says; by *noysom and grievous Sores*, but not with *utter destruction*; by *chastizement* and *ruine*; for of the *Mahometan* countrys thus plagued with the losses of men and towns and lands, and with great routs and many breaches, yet is there not one kingdom of them utterly lost, or ruined:) Doth plainly convince, that the *Wrath of this first Phial is gone out*, the *Plague is begun*; the *noysom and grievous Sores are fallen upon the Men of the Earth*. These threaten not capitally, but by chastisement only; however they are a warning to beware; for the *sixth Phial* will fall in with the same Countrys over again, and then will utter Destruction follow. And in the mean time this Affliction touching upon the *Men of the Earth*, who are the *Turkish and Moorish and Arabian Mahometans*; it is the second *Forerunner* of the *Fall of the Men of the Sea*, the *Kingdom of the Beast*, and the *Great Whore*, the *Church of Roma*. For the *second Phial of Wrath* looks that way.

Num. 16.
46.

Rev. 16. 12,
13, 14. &c.

Of the Second sort of *Men of the Earth*, are all Those of what rank or quality so ever, Who claim under the *Beast of the Bottomless Pit*, Who made war against *God's Two Witnesses*, and overcame Them, and caught and killed Them, and rejoiced over Their deaths. And These are the same with Those of the *Beast* which came out of the *Earth*, that had *Two Horns like a Lamb*, but spake as a *Dragon*.
Rev. 11. 7.
2. 2, 10.

And truly, have I spoken already in my *Preface*, unto which I refer. And here am I to treat only of the *Beast of the Earth*, which had *two Horns*. Gh. 13. 11. &c. Pref. §. the VIII.
of

of their chastisement. These are not *Men of the Sea*, but are distinct from them; and yet are not of the *Angel*, but of the *Beast of the Bottomless Pit*. Now the *Sea* and *Earth* are distinct figuratively, as well as properly. By the *Sea* is to be understood *Waters*, but then are they such as are Corrupt, being *Salt*, and therefore *unpotable*, and such as *cast up Myre and Dirt*, and therefore are impure. *Pure Water* is significant of *God's Word*, and of things flowing from *God*, and from *Christ*. And in answer to these significations, the *Popish Church* is called *Water*; and it was once a *Pure River of Water*, clear as *chrystal*, flowing out from the *Throne of God*, and of the *Lamb*; but now it is become *Sea water*, salt and *unpotable*, and casting up *Myre and Dirt*. And yet it is called *Water* still, because it hath a claim from *Christ* by a good *Succession*, as the *pure Water*, but at length grown *Salt and Corrupt*. That is, the *Popish Church* is in a sense a *Church of God*, but corrupt as a *Woman*, who is a *Wife*, but she is withal a very *Whore*. But the *Earth* is not *Water*, neither hath it any claim from *God*, or the *Lamb*, or *Their Throne*, but is *Their Foot-stool*, or an *Element farthest from God*, or as it were over against him, or *opposite* to him. Hence *Mahomet* the *Impostor* is called an *Angel of the Bottomless Pit*, or out of a deep *Hole of the Earth*, by which is to be understood, that he was no *Angel of God*, but of a *Party opposite* unto him. And his Followers the *Locusts*, were not *People claiming from Christ*, but against Him, and therefore are called *Men from the Earth*. Now the *Beast of the Bottomless*

Isa. 57. 20.

Rev. 22. 1.

Ch. 17. 1.

Isa. 66.

1 Pro. 25. 2.

Rev. 13. 1.

Ch. 16. 2.

- tomless Pit*, is different and distinct from the *Angel* of the same; in as much as an *Angel* is a rational creature, and argues a *Messenger* that acts his errand by rule, order, and method. And after this rate, the Sect of the *Mahometans* have a *Sovereign Prince* over them, and a *Law*, method and order in their *Religion*. But a *Beast* is an *Irrational Monster*, that acts tumultuously, and by the
- Rom. 7. 23. *Members, and not by the Head*, without order, or method, but according to meer lust and will. And as appears by the *mater of Fact*, the *Beast of the Pit*, who murdered the *Witnesses*, was a *Christian*, as well as was the *Beast of the Sea*; yet he is stiled a *Beast*, and not an *Angel*, because his matters were mostly acted by *Rebellion*, and not by any thing of fair conquest; and is said to be of the *Bottomless Pit*, because his actings were managed deceitfully, closely, and treacherously, and mostly in the dark, and not with any thing of fair dealing, or by light. And elsewhere he is called plainly the *Beast that arose*
- Rev. 11. 7. *out of the Earth*, and *His Horns like a Lamb*, do plainly describe him to be of *Christian Extraction*, but by his setting up a sort of *Worship* after the Image of the *first Beast*, which was out of the *Sea*, it bespeaks him to be a *corrupt Monster of a Beast*. And lastly, he is said *not to come out of the Sea*, though he came out of the *Church*, as the *Papists* did, but *out of the Earth*, as the *Mahometans* did; and this because he claims generally from the *People*, which are created out of the *Earth*, his *Prince's* claiming from the *People*, who (he says,) have power to set up, and to depose
- Princes

Princes and Kings, and his *Ministers* claiming from the *People*, who (he saith) have power to judge of their *Ministers* parts and abilities, and doctrines; and that such *Ministers* chosen in by the *People*, have power enough without any other authority of any Succession from *Christ*, to make more *Ministers*. And thus both *Magistrates* and *Ministers* claiming directly by a Natural or Civil Right only, without any thing of a certain continued Succession of Prelates, from *Christ's* Proper hands, down unto themselves derived, and from the Choice of the *People*, and not as the *Papists* do by a Succession of *Ministers*, originally claiming from *Christ* himself. It is humbly conceived, This sort of *People* therefore having lost the true Claim from *Christ*, by his *Apostles* and Their Successors; in place whereof they have patch't up a new Claim from the *People*, by whom *Christ* never spake, and unto whom *Christ* never gave any Authority, (as we humbly suppose) to give such acclaim, hence, suppose we for these reasons) as the *Mahometans*, they are said to *Ascend out of the Earth*, and are called, *Men of the Earth*, as of the party of that *Beast that arose out of the Earth*, and of the *Beast of the Bottomless Pit*, Now the *Men of the Earth* thus distinct from the *Mahometan Men of the Earth*, and from the *Popish Men of the Sea*, are either more strictly or more largely to be considered.

See the several Pleas of the Keepers of the Liberty, for their Arm, ing against the King, and taking away his Life.

Rev. 13. 7.
with Ch. 13.
11.

Of whom these Men of the Earth are meant in a Strict sense.

N. 4. First, in the Strictest sense, by these *Men of the Earth*, are to be understood, those called the *Keepers of the Liberty of England*: And these consisted of certain Men in Power,
English

ver. 12.

ver. 17.

ver. 12, 13,
14, 15.

See the several relations of Story in 50, 51, 52, and 53. Hist. Independent and other Narratives.

English and Scots, over the two kingdoms of *England and Scotland*; the Heads of which consisted of the *Number of a Man*, or a *Number of CCCCCLXVI*. Individual Persons, which made up the *Body of the Beast*, and the *Number of his Name*: And under these were all such as had the *Mark of the Beast* in their *Right hand*, or in their *Fore-heads*; (that is all such as have taken the Engagement to be *true and faithful to the Commonwealth of England, without a King, or House of Lords, &c.*) And this was a mark either in the *Fore-head*, whereby they joyned the *Beast*, (with a free and full mind and intention to the thing prescribed;) or in the *Right hand* (by lifting it up over the Head, for a sign or token of willingness to the thing, or by subscribing, or writing the Name with the *Right hand*, betokening submission thereto:) And besides these *Engagers* were all such as *Worshipped the Image of the Beast that was set up*. And this *Image* was nothing else but the *Government* set up by those *Keepers of the Liberty*, which in all or most things was an *Imitation of the Papacy*, and the *Roman Beast*, consisting in a *Senate*, or after the manner of such; or by *Dictators*, or after the manner thereof, and These imitating all the *Papish Polices*, taking upon them to *dispence with Oaths of Allegiance*, and to *Break Oaths, Vows, and solemn Leagues and Covenants*, as often as they listed. Among these, one *Oliver*, called *Protector*, assumed as *Pope* in all things as much as ever any *Pope of Roma* had done; His *Council of State* answer'd in all matters as a *College of Cardinals*: And this *Oliver* and his *Council* took upon them to assign a *General*

ral

ral Council, called a *Parliament*, without any Election of the People; as the *Pope* called whom he would to Council: Also this *Oliver* disposed of Church Preferments, and ordered the Church Government at his pleasure; and appointed, and put down *Holy days*: And such was this *Image* of the *Roman Beast*, which was much *Worshiped* far and near. But all these *Worshippers* are *Men of the Earth*, and of the *Beast of the Bottomless Pit*. And these also, with the *Mahometans*, are to taste of the *noysom and grievous Sores* of the *first Phial of God's Wrath*: And they have tasted of the same already. For at what time the *two Witnesses* arose from *Death unto Life*, and *Ascended up into Heaven*, there was a *great Earthquake*; that is, the Government was turn'd topsi turvy, or *overmost nethermost*; some were slain, others were imprisoned and banished, and lost much of Their Prey and ill gotten Goods; and so far Their Sores have been *noysom, grievous, and very vexations*. But this *Earthquake* is to last an *Hours time*, which according to computation of God's Hours is to hold *Forty Years*; and within that space, the *Tenth part of the City shall fall*, and in that Fall, *seven thousand Chief Men* are to be *Slain*, and the *Remnant affrighted, will Repent, and give Glory to the God of Heaven*. The *Wrath* is certainly begun, and this *Phial* doth not threaten an extirpation of any People, but a *Chastisement* only; they shall be sore vexed, but not deleted, for many of them will repent, and avoid the Judgment: However there is a tottering and a shaking still both in Church and

See the Flagellum; or his Life so called.

Rev. 16. 2.

Ch. 11. 12.

Ver. 13.

2 Pet. 3. 8.

with Psal.

90. 4.

*Things აღ-
ed as yet
fresh in Me-
mory.*

and State, the *Earthquake time* is not yet consummated. In the Year 1685, was made great desolation in the *West of England*, upon the Duke of Monmouth's party; and among those who then suffered, it may be justly supposed, were many of those who had the *Mark of the Beast in their Fore-heads and Right hands*, and were *Engagement People* of the *Good Old Cause*, as their Carriage and Words shewed; and some years afore, many of the same Stamp perished in *Scotland* under the same *Earthquake*: And in *Ireland*, many of these *Marksmen of the Beast* having sealed themselves, have by the Providence of God, met with very *noysom and grievous Sores*, at the hands of the *Papists* there. The City of *London*, and all *England* also of late years have been afflicted with much of these *noysom and grievous Sores*, though (as it hath pleased God hitherto) the Grievance for the most part hath lain in the Fear, more than in the *Flesh*; the

* *Dangers* threatened by the *Dying Arch bishop*, of which he forewarned at his Death, seeming of late times nearly approachant; had it not pleased God by a strange Interruption to supersede those *Allarums*. These things call us to mind those eighteen *Jews* upon whom the *Towre in Siam* fell, of whom our Saviour

* *Of the Romans coming.*

Luke 13. 4. said, *Think ye, that They were Sinners above all men who dwelt in Jerusalem?* And no man saying ought. He answered Himself, saying, *I tell you nay: But except Ye Repent, Ye shall all likewise Perish.* The Men of the *West*, and Those in *Scotland* and *Ireland*, who were of the *Mark of the Beast*, *Oliverians*, deeply embrewed in the *Blood of the two Wit-
nesses*.

* *Of the
Romans
coming.*

Luke 13. 4.
5.

nesses, are perished, and undone; and yet many of the same *Mark*, and lying under the same stain of the *Blood of the Witnesses*, are still safe enough. But what shall we say? Will not our Saviours Language reach these also, saying, *Except Ye Repent, Ye shall all likewise Perish*, as well as *These West-country Brethren* did? It is hard to say what is behind, we are yet under the *Earthquake*, but in a little time this tottering state will be over, and then may we expect an happy Reformation, and may things be well managed, who knows what may come to pass upon this present Bottom? It may be remembred, that at Opening of the *fifth Seal*, there appeared the Souls under the Altar, that had been Slain for the word of God, and the Testimony which They held, crying for Vengeance against their Persecutors. Now, these Souls were of such as had fell down Slain under *Popish Persecutions*. *See Pref.* And answer was made, That they were to rest §. 10. for a little season, until Their Brethren and Rev 6. 11. Fellow-Servants should be Killed as They were. Now these *Fellow-Servants* and *Brethren-Martyrs*, seem plainly to be meant of such as suffered under the *Beast of the Bottomless Pit*, as appears by the time, because succeeding the *Popish Tryals* of *Queen Marys* days. But that which from hence seems most notable, is, that the Persecutions of *Queen Marys* Reign, are to stay for Judgment, notwithstanding the Loud crys of the *Martyrs* against them, until the Vengeance against these *Men of the Earth* be first satisfied. And so says the Text, of the *Phials of Wrath*, the first is poured upon the *Earth*, and afterwards shall follow

follow the doom of the *Sea*, or *Popish Church*, though that *Beast of the Sea* was involved in the blood long before *this of the Earth*: Whence I argue, that the Bloodshed of the *two Witnesses*, was an heinous crime, and crys louder for Vengeance then all the Blood of the Martyrs in *Popish times*.

Ob.

N. 5. But will some say, how can this be? Were *Charles the First*, King of England, and *William*, Arch-bishop of Canterbury, such eminent Martyrs, as to be esteemed above *John Hus* and *Jerom of Prague*, and all such as suffer'd by Fire in the days of *Queen Mary*? Or if so yet what were Their Followers, in comparison of the *Souls under the Altar*?

Ans.

Of the Martyrdom of the *Companions of the Two Witnesses*.

N. 6. We Answer, that in time of the late Wars, between the King and Parliament, the Armys of the King, were not made up without great multitudes of rude and wicked Men, of which many thousands perished in battel, on the behalf of the Witnesses. But what think we; shall it excuse the *Men of the Earth*, for that they slew wicked men fighting for the Witnesses of God? No, not at all, for the execution is not to be judged by the vertue or vice of the men that were slain, but by the Cause wherein they died. And in such a case, wherein a wicked man is slain fighting for an holy cause, He who kills him, is guilty of the greater murder; because He murders the wicked man's Soul and Body both, by cutting Him off from His time and means, whereby He might have repented. And therefore all men slain in a good cause, be They never so wicked

wicked, yet unto such as killed Them, are to be esteemed as if They had slain so many most holy Saints who perished in battel, fighting according to the sincere and pure dictates of Conscience. And many also suffered at the bar, by Tryals and unjust Sentences, being condemned to death for doing God and their King good service. Of these were famous the Marquess of *Montrose*, a Scotch-man, the Earl of *Darby*, the Lord *Capel*, and other Noble men; Doctor *Hewit* and Mr. *Vowel*, Clergymen, *Lucas*, *Lisle*, *Slingsby*, *Gerard*, *Morris*, and other Knights and Gentlemen, who died religiously, boldly, and with great fame, for the most holy cause of the two Wivnesses. But the prime branches of the Olive-tree, were the two Anointed Ones, who stood before the great God of the Earth.

Zech. 4. 12,
13, 14.

Certain Memoirs of the Life of William Arch-bishop of Canterbury, from the Testimony of his Enemies.

N. 7. The first of These who suffer'd, was *William Arch-bishop of Canterbury*, the first and highest Officer of the Ministry of the Church of England. He was charged by the Parliament as a friend to *Papists*, and guilty of high treason, and upon this charge was committed Prisoner to the Tower of London. *May's Hist.*
At this time one Mr. *May* was Servant to pag. 21. 25.
the Parliament, and by appointment of His Masters, and with Their Licence, wrote of those times, who speaking of this Arch-bishop, did say, He was much against the Church of Roma, and hated the Tridentine *Papists*: And that He was guilty of few vulgar or private vices, as being not so much as taxed of Cov-

*Covetousness, Intemperance, or Incontinency. And in a word, was a man not altogether so bad, as unfit for the State of England. Loe, what this Enemy saith. He was an enemy to the Church of Roma; and yet he says nothing of the book he wrote against that Church. He was guilty of few vices, (saith He) and yet He could name none. He was not altogether so bad, (bespeaks He) as if something there was of ill; and yet He confesseth, He was not so much as taxed with this, or that, and what else He was taxed with He says not: And yet this faultless man was sent to the Tower for treason. Next Mr. Pryns Breviate came forth, purposely to defame Him: And yet out of that Breviate, Mr. Sanderson (a Licensed Historian of those times, describes Him *A man eminent for vertue, for piety towards God, fidelity to his Sovereign, constancy to his friend, a publick soul towards Church and State, and so little biassed by private interests, that this Age (we may be sure) affords not many equals to him.*] And according to this very sense of Mr. Sanderson, as I hear'd it related from the Lips of a Parliamentary Clergy-man, who had received orders under his hands, it was confessed, *that the worke of Ordination was solemnized with as much gravity and pious seriousness, as if St. Paul Himself had been in place, and that the preparation was accompanied with most strict examination, and Apostolical admonition.* Mr. Lilly a Parliamentary writer, relates *His great Charity to the poor Clergy thrust out of Scotland.* Mr. Barksdale tells us of *His care to relieve the poor Clergy in Wales and in England.* All these*

*Sandersons
Life of King
Charles the
first, out of
Pryns bre-
viate pa. 780*

*The testimony
of a Par-
liamentary
Divine.
Viva voce.*

*Monarchy or
no Mon. pa.
98, 99.
Clem. Bar-
dales Char-
acters. &c.
p. 121, 122.*

these things notwithstanding, this so signally holy and good man on *February* the 26th. 1640. was impeached of high treason, as was said, for *designing to introduce an arbitrary Government*. On the 28th. He was committed to the Tower; and then were all His papers searched, and among the rest, the *Diary* of His life. And yet out of all these nothing could be found out wherewith so much as to asperse Him, much less to raise mater enough of accusation, whereby to condemn Him unto death. But in the mean time this was a *Jewish* way of proceedings, as first to charge him with *Treason* at all adventures; and secondly, taking it for granted that He was guilty, to cast him in prison; and then thirdly having seized His papers, to search out of them mater of accusation. The substance of what was in these papers, made up Mr. *Pryn's Breviate* above said, set out with all advantage that the wit of man could devise, to defame the poor Prisoner. The sum of all which candidly considered, was such as Mr. *Sanderson* has related. *Sanderson's Life of K. C.*
 After these things, they kept Him prisoner during the space of four Years (within few days, *pa. 780,*
 all which time He was compelled to attend *781, 782,*
 monethly and weekly at His tryal. All his *783, 784,*
 rents, books, and papers were seized on, and *785.*
 His servants were denied admission to Him:
 And yet the good man thanked God He never found more content in His greatest advance, than under that restraint. And when no charmes nor storm could stir Him, lastly, He was condemned to die, for going about to subvert the fundamental laws of the land, or rather for certain rash words which casually fell from His Lips;

Vicars Hist.
Bo. 4. pa. 92.
93.

Dr. Gaudens
Ecl.
Anglic. Sus-
piria Bo. 4.
Ch. 23.

Joh. 11. 48.
Jof. of the
Wars.

Lips; or especially as a sacrifice, to encourage the advance of the Scottish Army into England, which was confederate with His accusers. But now are we withal to remember that this dying Church-man, though not without blame, had not in word or deed so much as sinned against any known Law of God or Man, so as to deserve death therefore as a Traytor, and therefore was not condemned for any such thing. But sentence went against Him by *Votes of Parliament*, and He was condemned by a Law made after the fact was done; a sort of Justice not hear'd of but among *Turks, Jews and Pagans*. But yet as a sure testimony of His Innocence, he ascended the Scaffold with a cheerful countenance, as it were to gain a Crown rather than loose an head. Such was this holy Martyr, and such was His Tryal, Condemnation, and death. And now it remains only to be remembred what passed from him on the Scaffold prophetically. He was speaking of the *Jews* who accused *Christ* lest the *Romans* should come and take away Their place and Their nation; and how because they put Him to death, therefore God brought upon Them that which They pretended to prevent. *I pray God, (said He) it be not so here by These people, who have unjustly charged Me with bringing in the Roman Religion!* These pretended fears of His Murtherers, have strangely suited with this hint of His; and what is yet behind God knows. Thus of the Chief Minister; come we now unto the Chief Magistrate

Certain

Certain Memoirs of the Life of Charles the First, taken from the Testimony of His Enemies.

N. 8 King Charles as one confident of the innocency of the *Arch-bishop*, out of his great respect to justice, patiently permitted all that was done against him, without interposing His authority to rescue Him; not once imagining, that ever any *Parliamentary* treachery, malice and injustice, could extend unto those unreasonable rates, as at length it did. But after a small while their power and sway was too heavy for His authority, when He was forced to flye for His own refuge, and to arme for His forced defence. And yet Mr. May and Lilly, who were both *Parliamentary* writers, and their obliged servants, do represent Him as follows, saying, *He was a man inclined to no vice; that He was from His youth temperate, clear from personal vice, untainted of those licentious extravagancies, which unto that age and fortune are not only incident, but almost thought excusable.* Was ever fairer Character dropt from the lips or pen of Enemies? Unless it were that of Pilate concerning *Jesus Christ our Lord*, when being about to condemn him to death, yet pronounced him, [*that just man.*] The Army Historian represents Him [*As a man of a more excellent Spirit than Mr. Love (the darling of the Presbyterians.)*] It was a *Parliament man* of the same parl. in Arms against Him, who confessed [*His book called EIKON BASILIKH*] *skewed him to be more then conqueror of His enemies,* by His rare Christian patience and Charity.] Mr. Walker Sedgewick an Army Chaplain, and one of their

Hist of wars by May. pa. 7. Mon. or no Moner. by Lilly. pa. 82.

Mat. 27.2 4. Hist. of the As wars a book called pearl for the Com. W. and Corn. 130.

Hist of In-more depend. by 133.

most

*In a Book
called ju-
stice on the
Armes Re-
monstrance.*

*Hist. of Life
of K. C. pa.
1139. 1140.
Remon. of
Decemb.
1641. pa. 18.
with Mays
Hist. pa 70.*

*See the
Charge at
His Tryal.*

most excellent preachers, says of Him, [*the more He was crush't, the sweeter savour came from Him, and while He suffered, the spirit of God and of Glory rested on Him.*] And farther, [*That in His offers of peace, He had shewed a fatherly and a large spirit, and endeavoured to comprehend all interests. That He was an Image of the glory of God the father, and chosen by the divine Majesty to bring forth it self a vessel of honour, loved and taken into Union with God.* Mr. Sanderson an indifferent Historian, describes Him *A Job for patience, a David for piety, a Salomon for prudence, a King worthy to be numbred among the best of princes in all Ages, and that He excelled in goodness, of whom the world was not worthy, and therefore the Heavens have Him.* Yea, that Parliament which fought against Him, at the same time confessed, *That never King signed more gracious Bills than He had done.* And it was generally agree'd on all hands at the war entring, (as Mr. May relates it) *that He spake and acted at every turn most graciously, and for the good of the Subjects.* And upon this account, that very Parliament promised to make Him a glorious King, yet in the issue most shamefully They gave Themselves the lie; when having made Him a prisoner, They most falsely charg'd Him as a Murtherer and Traytor to His country, and set up an high court of justice to try Him for His life. Now how false this Charge was let their own writers demonstrate. Says Lilly Their Servant, *Before the wars He was a great enemy to bloudshed, or wilfull murther; insomuch, as when one Stamford in an Insurrection in Fleet-street, had*

had killed a man, He being then king, could not by any means be wroubt upon to sign his pardon, no though that Stamford was Buckingham's *Mon. or no* fauourite and country man, and Buckingham *Mon. pa. 76.* was the king's fauourite.] Next, in the war time (saith one Mr. Symonds, a godly Divine of worthy memory, by way of Story,) [*At Foy in Cornwall, (at that time a garison in arms against Him;)* as the king passed by there, *Vind. of K.* They shot from the town at Him, and killed a *C. by Symonds. pa. 97, 98.* man close by Him; whereupon some angry ones moved to have the town destroyed, by shot, but the king ansivered no, I underst and I have many good subjects there in that town, who are inhabitants thereof, and I had rather spare the lives of an hundred rebels, then adventure the hurt of one of Them.] Of these things mine Author was an eye and an ear witness Again, during the wars, one Lilborne a Lieut. Col. of *L. Col. Lilborns Testimony.* the Rebels, was taken prisoner and brought into Oxford, and being after released upon exchange, printed this Testimony; [*That the king did strictly observe the Laws of the Land in His proceedings against Them (His prisoners) which (said He) the Parliament do not, in Their most legal proceedings, notwithstanding all Their pretended engagements declarations, vows, protestations, and covenants to defend the laws, and to maintain the liberties of the people.*] But what is most materiall at the very time of drawing up the foul Charge against this most innocent Prince, Major Gen. Harrison being one of His judges gave in this advice to the Sollicitors, [*That They must in Their Charge do what They could to blacken that white man.*] Intimating that really He

E e e

was

See Batemans
life of Har-
rison.

was a truly white man; but by subtilty of wit and art They must make Him seem black. And this was proved against the said Harrison at the bar, at what time He was tryed for His life. Lastly let me say what my self hath heard from a London Citizen, a man of power in those days, and of acquaintance with most of the Regicide Judges, who relates [*How He had heard many of Them acknowledge, that the King was a wise and good man indeed, but being overseen before They knew so much, They had gon too far to retreat; and then no paper security could be thought enough to save Them harmless, without taking away the king's life.*] And thus, as it appears, such indeed were the secret thoughts of these Judges; and yet They condemned the innocent to dye as a Murtherer.

Mar. 15. 28. And so was our Saviour numbered among the Transgressors. I might here sum up His christian virtues thorow all prosperity and adversity, and describe the most excellently pious Martyrdom of this sacred prince, but I am not writing an History of Him: It is enough to manifest under what most heavenly persons the Two Witnesses fell down slain, and what a Beast, or Monster was that party that took upon them to put to death such incomparable men. And therefore let this suffice as a multifarious testimony, out of the mouth of Enemies, of this king's Innocency and Holiness.

In what
sense the two
Witnesses
are to be un-
derstood.

N. 9. The Arch-bishop suffered on the tenth of January, 1644. And four years after the King suffered on the thirtieth of January 1648. at the very time mentioned by the Prophet Daniel, almost 2000 years before it happened, forefheewing how the power of these boy men should

Dan. 12. 7.

should be scattered, even as it came to pass.
 Now by the *Two Witnesses of God in His Church*, I have afore manifested, are to be understood the *Successions from age to age, of Chief Magistrates and Ministers in Gods holy Church.* And these *Successions* in the whole, are compared unto *Two Olive-Trees*, which *Zech. 4. 3.*
 had put forth *many branches*, in which every *ver. 12*
individual Succession is counted *one branch.*
 And thus These *Two*, the *King* and the *Arch-bishop*, were the two last of these *Individual Branches*, who having yielded much *Oyl*, and poured it out into the *Two Candlesticks of Gold*, which represented the *Church of God in* *ver. 2, 3.*
England, where They had caused much *light* *with the*
to shine. From *Jesus Christ* unto *Constantinus Magnus*, the Church had but one *Olive-Tree*, one *Candlestick*, or but *One Witness*, *14th. and*
viz. a prophesying Minister, but no *Christian Magistrate.* From that *Constantinus Magnus*, for *1260 days or years*, were *Two Witnesses* *Rev. 11. 3.*
cloathed in sackcloth. But at the end of those years, these *Witnesses* having perfected *ver. 7.*
 an *holy Reformation in England*, answerable to what was established in the times of *Constantinus Magnus*, then began that *Monster*, the *Beast out of the Bottomless Pit* to ascend, which in the space of time called, *three days* *Dan 12. 7.*
and an half, or a time, and times, and half time, overcame, caught, and killed the *Two Witnesses.* That is, they put to death, or cut down *Two branches of the Olive-trees*, and those very *Two* who at that time did yield *Oyl* into the *Bowl of the Golden Candlestick of God*; and not only so, but They cut down the *whole Trees*, not only *Arch-bishop William*,

Sanderfon
and Bakers,
life of King
Charles the
first.

1 Kin. 12.
26, 27 &c.
to 31.

Rev. 11. 17.
&c. Ch. 13.
11. ver. 15.
16, 17, 18.
Ch. 16. 2.

but the whole *Episcopacy*, so as They destroy-
ed it root and branch, by taking away *Bishops*
lands, and preventing any more *Bishops* to be
Consecrated; and not only *king Charles the*
first, but the whole *King-ship*, so as they sold
all the *Crown lands*; and what in them lay,
prevented that there should be any more
kings, by setting up a *Common-wealth* without
a king and *House of Lords*; and a sort of an
Earthly Church, managed by an *Anarchy* of
the *lowest of the people*: as it was in the days
of *Jeroboam*, the son of *Nebat*, so was it in
the days of *Oliver the Brewer*. Now this *Com-*
mon-wealth thus erected upon the ruins of
the *Witnesses*, was the Monster called the
Beast out of the Bottomless Pit; and that
Beast was the same which ascended out of the
Earth, which caused the mark, and required
to be worshipped. And This *Beast* and its fol-
lowers are the men of the *Earth*, or that *Earth*,
upon which the noysom and grievous sores did
fall, in the strictest sense. And till these noy-
som and grievous sores are failen, we cannot
expect the downfall of the *Beast of the Sea*,
or the papacy of *Roma*. But these noysom and
grievous sores are fallen, or at least falling, as
I have shewed, in the kingdom of *England*.
And this being allowed, the fall of *Papery* can-
not be far off: But let this be denied, and then
how or where any such thing as the *Death* and
Resurrection of the *Witnesses*, hath been effect-
ed, He who can tell me, shall be my *magnus*
Apolo; and then when *Papery* shall expire, I
have nothing to say.

N. 10. But there is yet a third sort of Men of *Of whom*
the Earth, who though They have had no *these men of*
 hand in the death of the *the Earth* *Witnesses*, in a *strict*
sense: yet in a *large sense* seem also to be *are to be un-*
 esteemed of the *Earth*. And such seem to *derstood in a*
 be all such who have brought in *larger sense*.
Reformation
 of religion by a kind of *Rebellion*, and who in
 their *Reformation* have *fingered the spoils of*
the Church, and have built Their religion up-
 on a new foundation, different from that of a
Succession from the Apostles, upon an *Authori-*
ty derived from the people. Of this sort seem
 to be all such, who while they pretend to shun
 the dangerous shelves of *popish superstitions*,
 do fall foul upon the rocks of *Schism and Here-*
sie. For some men who pretend to be *Refor-*
mers, do fall into such an itch of *reformation*,
 that They never cease *Reforming*, until They
 reform Themselves out of *Christ and Christen-*
dom; and in their zeal of separating from the
Popish church, do make no stop of separation,
 until they separate also from the purest *Primi-*
tive and Apostolical Church; and hence from
Christians, or men of *Christ*, do become meer
Earthlings, or men lost from *Christ*, and
 found claiming from the *people*, or from Their
 own *imaginations*, both which are meer *Earth-*
ly things. It was of *Christ's modesty* that He
 once said, [no man can do a miracle in My *Lu. 9. 32.*
 name, that can lightly speak evil of Me.] And
 yet for certain such as follow not *Christ's ver. 38.*
Apostles, however They may imitate the true
Gospellers, and are not *lightly to be forbidden*;
 yet are not of *Christ*, and Their works shall *1 Cor. 3. 9.*
 fail, and be burnt, for that *other foundation 10, 11. &c.*
 can no man lay. And all that is not of *Christ*,

is of the *Earth alone*; and such are those *Men of the Earth*; this present *Phial of Gods wrath* comes purposely to *Chastise*. Now there may be many *reformed Christians* who are good men, and yet in too much fervent zeal, may aptly be seduced into a miscarriage from the truth of religion, into irregularities, whom this *first wrath* may come to punish for good, and not for hurt; for in the ruine of the *Tenth part of the City*, there are many to be affrighted unto repentance, who will give glory to God. Of such as these who have lost their supposed claim from *Christ*, I humbly conceive are to be understood all such who are called *Quakers*, *Anabaptists*, *Independents*, or *Presbyterians*, who having not sufficient pretence of a true and lawful Succession of *Apostolical Divines*, rightly claiming from the immediate hands of *Christ*, have set up an Authority claiming from *Christ* by the people, instead of the holy *Apostles*; but by these people *Christ* never spake.

Now to find out these *Men of the Earth*, by the noysom and grievous sores which have befallen Them of late years; It is something strange to be observed and remembred, how the hand of God hath gone out against many Churches of the *reformed religion*, in a circle, one after the other, and all much after the same rate. This Chastisement first began with the Churches of *Bohemia*, and *Austria*. In the peace of *Germany*, agreed upon at *Munster*, the *Bohemians* and *Austrians* were left to the mercy of an hard Master, who by exile and confiscation of goods, and suchlike sores, cleared those unhappy countries of all the *reformed religions* that were found therein who would

See the several *Mercuries* of those years Gallo, Belg. &c.

would not become *Papists*: inſomuch as thoſe countryſ are now become wholly *Popiſh*. This happened about the year 1650. And within a few years after happened the like calamities in *Piemont*, through the ſeverity of as hard maſters there. And within a year or two, the ſame noiſom ſores happened in *Poland*. Theſe were terrible perſecutions: And yet ſome half a ſcore years after, as bad or worſe afflictions beſell the poor *Hugonots* in *France*, whoſe ſores were very noiſom and grievous, in aſmuch as They ſpred far and near, and touched many thouſands of people. And laſtly, the ſame Chaiſement is extended into the *Palatinate*. Theſe things were not without the hand of God; and whether this wrath ſhall ſtop here, is beſt known unto God, who knows the reaſon of all things. But be it ſo, as I humbly conceive, (with ſubmiſſion to the wiſe and learned,) that theſe afflictions are becauſe of a *Religion favouring of the Earth*: Then God knows how far it will pierce through all the Churches where the ſame religion reigns; and the ſame way of *Reformation* hath been effected. The *Bohemians* and *Auſtrians* came very honeſtly by Their *Reformation*, through the preaching of the perſecuted *Waldiſts* driven from *Lyons* in *France*, which was much advanced by the holy leſſons brought out of *England* from the holy *Wickliffe*, and taught Them by the painful *John Huſ* and *Ferome* his aſſiſtant. But when they took up Arms under the leading of *Ziſca* and *Procapius*, and King *Georgius Pogebrawichius*, to maintain Their religion by force of arms againſt *Sigiſmund* and *Wenceſlaus* Their ſovereign princes.

Theſe

Amos, 3. 6.

These practices may be supposed something different from the customes of the *Apostolical* and *Primitive* times: But yet being carried on with a pure zeal, heated with a detestation of the most vilanous murthers, committed upon the most excellently holy Martyrs, *John* and *Jerome*, Their painful Preachers; it pleased God much to prosper Their arms against Their invaders, for a long time, of above an hundred years. And thus *pure zeal* seemed to go far in an *Antichristian* practice: for Pope *Zachary* had taught Them the lesson, [*That the King misbehaving himself, it is in the power of the people to depose Him, and to elect a new king; Because the king holds His power, honour, wealth and authority of the people.*] And according to this *popish* lecture had They acted, whence it pleased God to bear with Them in so much the more mercy. And yet loe after an hundred years, God seems to call to an account for that thing, *viz.* a *Reformation*, established upon an unhappy foundation; and this after they had made a second attempt of the same nature, when they put by *Ferdinand* Their first King, and chose *Frederick* the *palatine* in His place, but not back'd with that reason or pure zeal as before in the time of *Sigismund*. The *Piemontiers* and *Polonian* Reformed had also acted much to the same purpose. The *French protestants* had tasted of most barbarous usages for many kings reigns, but especially by the massacre of *Paris*, by authority of King *Charles the ninth*, which drove Them to extreams, that much paliated Their taking up arms for religion: and yet though They prospered so successfully as to gain

*Avertin an
Boiaria lib.
3.*

gain many good privileges for the ease of Their religion, loe, at length, it pleased God, that They also suffered: As have also done those of the *Palatinate*. But what shall we say? Were these *Reformed Churches* greater sinners than all others; In that they have suffered such things? Surely nay, I verily think not: For in case of *Chastisement*, for the most part *judgement begins at the house of God*, and the better the Christians are, so much the quicker it pleaseth God to correct them. And the *Chastised* are often owned for God's beloved ones, while such as escape the rod, must go for bastards. And without dispute it may be granted, that the sufferings of the *French Protestants* have been of famous reputation; and it is to be hoped, those of the *Bohemians* and the rest have been the like. And yet the popularity of the *priesthood taking too much upon them*, has been an heinous and a crying sin, which God hath punished in old time with greater severity: And to found a *Reformation* by *Rebellion*, or *Bloudshed*, God hath never favoured: And to lay hands on the *spoils of holy things*, is a matter that hath never prospered, no not at the *Pagan temples*. In old time the *Levites* who were but a *second order of priesthood*, had not the authority of *ordering and making priests*, or of putting down Their superiors, and when They attempted it, God corrected Them in His wrath. In the Gospel times, the *seventy disciples* had not the gift of conveying the *graces of the Holy Ghost*: No, nor yet the **Deacons*, who were more than They, although they had all the authority and power of an *Evangelist*, yet could not make, or

Num. 16.

35, 36, 37.

38.

Luk. 10. 1, 2.

&c.

*Act. 6. 5.

Ch. 8. 5, 6,
7. &c. unto
12. ver. 14.
15, 16, 17.

ordain another *Deacon*, or *Minister*. And now whether or no, in these cases, do lye the true and proper cause of these afflictions that have run from country to country: is best known unto God; however *abundantia cautele non nocet*. How be it, if it be so, God's wrath will go yet farther; and who knows how the *Lutherans*, and the *Northern kingdoms* may escape! But according to our matter in hand, we have said enough to manifest, that the wrath of the first *Phial* is far spent; and it's to be hoped in a little farther time the venom of these *noy-som* and *grievous sores* may wear off. The *Mahometans* in general, and some certain *Protestants* in particular, have felt the sharpness of its sting. And whatever pains may be behind, awaiting to throw about yet more anger, I am very confident; though much blood may be shed, and perhaps many people are yet to ride upon the whip; yet nevertheless, the time is but short, and therefore calls out to make the more speed. For when this first wrath is done upon the *Protestants of the Earth*, then shall begin, Woe be unto the *Men of the Sea*, for They are of the kingdom of the *Beast of Roma*.

3ly. the §. II. N. I. Having spoken of this second
3d. forerun- forerunner of the *Beast's fall*, come we now
ner. [the se- unto the third. And that is the Time of the
venth Seal opened] And beginning to sound His Trumpet. These two
[the seventh things are to meet near together, though not
Angel who is to sound at the same Instant. The Seal is to open first,
His trum- and soon after the Angel will sound His Trum-
pet] before pet. For so it is written; And when He had
the fall of the *Beast of opened the seventh Seal, there was silence in*
the Sea. *Heaven,*

Heaven, for about half an hours space. This Opening is express't as of a thing perfectly past, before the words uttered: As if the words in right order should have took their proper place in the entrance of the foregoing Chap-
 ter; for that, that Chapter wholly treats of the business of the same *seventh Seal opened*; the first act whereof was *Half an Hours silence*.
 And then followed the *striking of the four Angels*, and the *many thousands who were Sealed*. By Silence must needs be signified, a time of great *stillness* and *peace* in the Church; while all affairs stand at a stay. And this space of *Half an Hour*, cannot signify a common *Half Hour*, but an *Half Hour* reckoned after God's rate of time, who reckons [One day to a thousand years, and a thousand years to One day.] Now, if One day give a thousand years, then One Hour gives the twenty fourth part thereof, which contains 41 years, 8 months, 1 day and an half: And the *Half Hour* gives, 20 years, 10 months, and 18 hours. Now to ascertain the very time when this *Seal opened*; It is to be remembred, that at the time of the *Witnesses ascending up into Heaven*, in the same Hour was a great *Earthquake*, whereby all things became turn'd upside down. Afore the *Beast of the Bottomless Pit*, and of the *Earth* were uppermost; but then those turned up by the roots, the *Beast* and the *Earth* sunk into the Pit, and the *Heavens* became uppermost, and the *Witnesses* ascended therein. And in the midst of this *Earthquake*, this *Calm* happened: For the *Silence was in Heaven*, and that *Heaven* being signified of the *pure Church restored*; The *Silence* must begin at what

Rev. 8. 1.

Ch. 7.

Ch. 8. 1.

Ch. 7. 1.

Ver. 2. 3.

Or.

2 Per. 3. 8.

and Ps. 92.

4

Rev. 11. 13.

See the
pref. §. 8.
See Heaths
Triumps of
the return of
Ch. the II.

time the *Witnesses ascended*, and *Heaven* was restored, which began in *May 1660*, when *Charles the Second in England* came to His crown. And from that time forward until 1678: ending, at what time the *Popish Plots* and *Presbyterian Strifes* began a little to disturb, about the end of *Half an Hours time*, at the rate of *God's years*. But the *Earthquake* was great and was to hold *an Hours time* at the same rate. And this beginning in 1559, at such time as *Cromwell's Son* being affrighted out of His throne, the affairs of the *Beast of the Earth* began to reel and totter; it was to hold 41 years, unto the year 1700. And thus was there at once both an *Earthquake* and a *Calm*; or a *Calm* in the midst of the *Earthquake*: Or a *Calm* at least in *England*, now called *Heaven*, while the *Earthquake* raged by course in all the *Earth* besides: The *Turks* then invading the *Empire*, and fighting to gain *Candia*; *Taffaletta*, invading the *Moors*: The *French* overrunning the *Netherlands*, and the *Germans* and *French* furiously battering each other; And so the *Danes* and *Suedes*; And soon after 1680, King *Charles* dying, *Popery* got footing again in *Heaven*, (viz. in *England*;) And while it was yet beginning to disturb, was shook out again. And at this instant the *Earthquake* holds on, and happy are all they who have a fixed interest in *Heaven* above, for this is the instant time wherein the *four Angels* standing on the four corners of the *Earth*, holding the four winds of the *Earth*, that They shall not blow on the *Earth*, nor the *Sea*, nor on the *Trees*, meaning the *Air* above the *Earth*. These *four Angels* do signifie the *Enemies of*
God

Rev. 7. 1.

God and His Church from all parts of the world, labouring to *do mischief*. These four Angels seem to be the *Schismatick* in the *North*, the *Popish* Angel in the *West*, the *Mahometan* in the *South*, and the *Pagan* Angel in the *East*: By means of whom, the whole world shall seem to be engaged in dreadful wars and bloudshed. But before these terrible slaughters begin to break forth, God hath sent out His *good Angel*, *ver. 2, 3, 4;* to Seal His *Chosen people* in the foreheads; *5, 6. &c. &c.* that is in their *minds*, or in their *heads*, with *the end.* the knowledge of Himself, by saving faith; by means whereof, shall the world turn upside down, yet They shall be safe. All which things *Psal. 46. 12.* intimating the dreadful bloody times that are *3.* now at hand all the world over. In which hurly burly of mischief and bloudshed, all what is behind of *wrath* unto the *men of the Earth*, whether *Mahometans* or *Earthly Protestants*, *Rev. 19, 20,* shall befall them. And I do humbly conceive, *21.* that all manner of *protestants* who have been *Ch. 16. 6.* in any wise guilty of *bloud* or *rapines*, and *Ch. 14. 18,* that especially upon the *Holy Saints of God*; *19. Ezek.* and who have assumed authority in spiritual *13. 2, 3. &c.* things above their reach, as by taking upon *and 3 Joh.* them to bestow the *gifts of the Holy Ghost*, *9, 10. Act.* or to *forgive sin*, or to cast unto *Satan*, or in *19. 13, 14,* any case in *God's name* to do what God has *15.* not called Them unto, nor sent Them to undertake; may justly expect to find a share in this wrath. For even now is at hand, even at the very door, that dreadful time of the *sixth Seal* opened, wherein the *kings of the Earth*, and the *great men*, the *rich men* the *chief captains*, and the *mighty men*, and every *bond-* *Rev. 6. 15.* *man*, and every *free-man* shall hide *16, 17.* *Themselves*

- indens, and among the rocks of the mountains, and shall say to the rocks and mountains, fall on us and hide us from the face of him who sitteth on the throne, and from the wrath of the Lamb: For the great day of His wrath is come, and who shall be able to stand? And this latter time of the Sixth Seal, answereth to that of Daniel, where he speaks of a*
- Da. 12. 1.** *time of trouble, such as never was since there was a Nation, even to that same time. And our Saviour pointeth at the very same thing, where he saith, Then shall be great Tribulation, such as was not since the beginning of*
- Mat. 24. 21.** *the world to this time, no, nor ever shall be. For now the times of the Gentiles being fulfilled, there shall be signs in the Sun, Moon, and Stars, and upon the Earth distress of nations, with perplexity, the sea and the waves roaring, and mens hearts failing them for fear. The Jews of old have had Their share in this affliction, but now is the turn come that the Gentiles shall taste of the same rod, and in this case God begins with the Protestants and the reformed Churches, in order by Chastisement to save Them from the deeper wrath and judgement, which waits for the Papists, Mahometans, and the Pagans, to confound Them with utter desolation and de-*
- Rev. 16. 2.** *struction. For so it appears, the first Phial toucheth the Earth only with noysom sores, or a rod of Correction; but the second and the*
- Jer. 3. Cc.** *rest threaten bloud and utter destruction. And now also the land of the Beast of the Pit must look for that slaughter of seven thousand, and the fall of the Tenth part of the city, at what*
- Ch. 11. 13.** *time the Remnant shall escape, and give glory*

to the God of Heaven. And when this is done, *ver. 14.*
the second woe will be past.

2. Now during the time of the same Earth-Of these-
quake, as before; and while the desolations of *venth An-*
the sixth Seal are yet breathing out Their wo-*gel, and uni-*
ful tribulations unto the world, and the men *versal Mon-*
of the Earth; and while the seventh Seal be-*arch.*

ing newly opened, and the Half hours silence
being past, goes on proclaiming peace and
safety to the Men of Heaven, or of the pure
Church. Even then shall arise the seventh *Ch. 11. 15.*
Angel, who shall begin to sound His trumpet
to battel against the Beasts of the Earth and
of the Sea, and the Rivers, and against the Sun, *Ch. 16. 2, 3;*
and against the Seat of the Beast, and the ri- *4. 2. 10. 12.*
ver Euphrates, and the Serpents and Frogs *13. 17.*
therein, and against the prince of the Air.

And when this Angel shall appear, there will
happen great alterations; for there will be great *Ch. 11. 15.*
voices in Heaven, saying, The kingdoms of
this world are become the kingdoms of our
Lord and of his Christ, and He shall reign for
ever and ever. Which is as much as to say,
there shall arise a Reforming prince, who, and
His Successors, shall compass the Monarchy of
the whole world; so as the Lord shall be king *Zech 14. 9.*
over all the Earth: And in that day there
shall be one Lord, and His name shall be One.

But these things shall be perfected in time and
in order, according to the wrath of the seven
Phials. But when this Angel shall appear,
then shall the kingdoms of the Beast of the
Sea fall before Him, as the Dew waites and
consumes away when the Sun ariseth, and be-
comes hot upon the Earth. And now having
shewed how the Two Witnesses are certainly
ascended

ascended into Heaven, [which was the first forerunner of the fall of the Beast:] And how far the first Phial of God's wrath hath taken its turn upon the Men of the Earth, and that both upon the Mahometans, the men of one Bottomless Pit, and upon the bloody and rapacious, and presumptuous Protestants, the Men of the other Bottomless Pit; and that both in a strict and larger sense: And how far the seventh Seal is opened, and the Half Hours Silence is past, and the great Earthquake is come, and all the world is ready ripe to be troubled with such Tribulations as were never known before. There remains only and chiefly the coming and appearance of the seventh Angel, whose trumpet sounding, is to begin an universal Monarchy. And then shall we who live to that day, see both the Pope and Turk come to ruine. But now having stated this Doctrin, that for certain there shall be such a Monarch, and that speedily; methinks I hear

every Reader greatly inquisitive who shall be the man? And, when shall this be? To which question, may we believe the famous Nostredamus, the French modern Prophet; He says he shall be an English man, of the blood of the House of Burbon, descended of a woman with * a child under the bark, reigning after Charles the Second, who had H in the end of \approx R. Or may we believe "Taliesin the Welch prophet; He says, He shall be a Britain [Cord-nog vap an,] which signifies the Crowned son of Ann, who shall conquer the Turk. Or may we believe the prophesie mentioned by Carion in the library at Magdeburgh; He is to be a Charles, descended from Charles the Great, by the

* See T. Garen Fr. and En. Cent. x. St. 100. Cen. III. St. 49 m. n. for y. 1600. St. IV. and XLVIII.

* Such was K. W. at His Fathers Death.

"The prophesies Printed by Pugh

* De. 4. Mon. ad. an. 1532. 1533.

the

the *French Kings*, from a *people without an head*, that shall spend fifteen years in the conquest of *Asia*. All these prophecies for ought I know, may be true successively, but they are not God's word, and I cannot trust to the one or the other. But according unto God's word. This *universal Monarch* seems to be promised from the *bloud Royal of England*: First, for that the *Witnesses suffering and ascending, were thereof*. Secondly, Because the *Deliverer of the Jews* is expected out of some Country, 1st. *very far off from Jerusalem*, and 2^{ly}. *situate on the sides of the North*, as *England* is. And also 3^{ly}, He is to be of the *Islands afar off*; and of *that Island* in particular, of which God hath threatned to repay *vengeance thereon*. And this seems strongly to be the *Isle of Great Britain*; from whence shall ascend the second *Constantinus*, who shall restore God's Holy Church. And as to the time when, I say positively; so soon as God's *rod* hath done its work upon the *Tenth part of the city*, which is certainly meant of *England*. And could we be sure the danger of *this rod* is past, I would pawn my credit upon it, that it shall come to pass *instantly*. But I leave it to God, who best knows when to lay by, and when to take up His rod again.

§. 12. N. 1. Having shewn the *forerunners* of the fall of the *Beast of Roma*; now come we to the order thereof. The wrath of the *first Phial* being spent, that of the *second* is to begin, which bespeaks thus. And the *second Angel* poured out His *Phial* upon the *Sea*, and it became as the *bloud of a dead man*, and every living *Soul* died in the *Sea*.

G g g

Whence

Rev. 11. 11,
12.Isa. 30. 27.
Ch. 33. 17.

Psal. 48. 2.

Isa. 66. 19,
20. Ch. 59:
18.

Rev. 11 13.

Isa. 10 12.

Of the be-
ginning of
the Beasts
fall. In the
Downfall of
the German
Empire.

Rev. 16. 3.

The prooffe of
the words
that They
do signifie
the German
Empire.

Rev. 13. 1.
and Ch. 17.
2.

Ch. 16. 10.

Rev. 12.

Rev. 4.

Whence seems to follow, that the *kingdoms*, *countrys*, or *people*, signified by the *Sea* in this place, (when the time comes) shall certainly be filled with *much bloodshed*; and the people of those *countrys* shall generally, or mostly be slain, or destroyed. And hence chiefly follows to be enquired, who are those people? And what are those countries and kingdoms? The Answer by what hath been said before, is not now difficult to be made. For as by the *Earth* are to be understood, those *potentates and people* who arose out of the *Earth*, or some part thereof: So also must be understood by the *Sea*. And forasmuch as the whole *Popish Empire* is said to ascend up *out of the Sea*, that whole Empire seems to be here signified. But yet an exception may be admitted. For whereas we find under the *wrath of these Phials*, the *Popish Empire* taking up Three turns, whereof this is but one; we must therefore understand the *Sea* in this place, to be meant only of that part of the *Popish Empire*, which is most properly called the *Sea*. Now under the *wrath of these Phials*, we find first *one place, or country*, called the [*Seat of the Beast*:] Which being reasonably to be understood of the *Beast* which ascended out of the *Sea*, (because no other *Beast* had other lands under His reign, besides what He sat upon, except the *Turk*, (who is distinguished by a more peculiar mark:)) It must be meant therefore of the *Papacy* at *Roma*, whose proper seat was in the country of *Italia*. Another place is called [*Rivers and fountains of waters*] Which are arms and branches of the *Sea*.
And

And therefore as by the *Sea in general* is meant the whole *Popish Empire*, so by *Rivers and Fountains*, are to be understood, the utmost extended *arms and branches* of that Empire; such as are the kingdoms of *Poland, Hungaria, of Spain and France, and Portugal*, and such like: Which things being thus to be understood, then by the *Sea properly so called*, are we to mean only, so much of the body of the *Roman or Popish Empire*, as is not parcelled out into other kingdoms. Now at first rise of the *Papal Empire*, the *Sea* out of which that Beast arose, was a large Empire, containing all *Germania, Italia, and France*, and part of *Poland, Hungaria and Spain*. But since that, as the *Pope* grew Greater, the *Emperor* became less and less, until in time, first *France* became a distinct kingdom, and also *Germany*. And then *Italia* became distinct, and *Germania* alone became the seat of the Empire, as it is at this day. So as by the *Sea* in this place is to be understood the *German Empire*, together with its members. In old time almost all *Christianity* was the *Roman Empire*, and then the *Rivers and Fountains* thereof were called *Præfectures*, which were all of Them tributary to the Empire, as *Rivers and Fountains* usually are to the Sea. But now instead of those *Præfectures*, have been as many kingdoms, which have been as it were *homagers*, or tributaries to the *Pope*, but not unto the *Emperors*: So as the *Papacy* and not the *Empire*, is more properly the *Sea*. And thus true it is, if the dispute had lodg'd between the *Pope* and the *Emperor*. But the *Papacy*

See Baronij
& Bzovij
Annales.

being otherwise distinguished, and also the Branched Kingdoms of the *Popish Empire*; it remains therefore to be understood, that by the *Sea* lying under the *Wrath of the second Phial*, is properly, and only, to be meant of the Empire of *Germania*; and in allusion rather to what it has been formerly, than as it is now, as that wide *Sea* out of which the *Beast* arose, at what time *Charlemaign* submitted His *whole Empire* to be under the jurisdiction of the *Pope of Roma*: Which whole Empire like a great *Sea* choaked with sands, is extenuated into a narrow body, less than several of its own arms, or branches. However extenuated as it is, this Empire is that *Sea*, upon which the *second Angel* poured out His *Phial*. Out of this *Sea* arose that evil *Beast* it seems, which is now called the *Pope*, and as if it were for that reason, because it was the nest of that unclean Bird, it is therefore to endure the *first Phial of Wrath*, which falls upon the *papal Empire*. Now after the same rate as here, so are the *allegorick words* understood elsewhere in a case more plain, as wherein the *matter of fact* is long since past. As when the first trumpeting Angel sounded, He gave an alarm unto the *Earth*: By which *Earth*, is understood the *pagan Romans*, who were not under any claim from God or Christ, whom *Constantinus* destroyed. The second *Trumpeter* sounded an alarm against the *Sea*: And by the *Sea* was then meant the Empire of *Roma*, which was broken by the *Northern Invaders*. The third Angel alarmed the *Rivers and Fountains*: And that third Angel being meant of *Charles the Great*, who sub-

Rev. 8. 7.

Ver. 8.

Ver. 10. &c.

duced

subdued the kingdoms of the Northern men, erected out of the Empire, and was a means whereby the *Star Wormwood* brought Them into subjection to the See of *Roma*. And thus now the Empire of *Germania* being singled out from all other dominions of the *popish Empire*, is to be the Limb thereof, which is to be broken. It shall seem the most wise God will not destroy the Empire all at once, as He did by the *cities of the plain*. No, the *Roman Church* was once famous for *holy Martyrs*; the remembrance of whom, and whose sake, as it shall seem, works out for this Beast so much the more respite, before His ruine comes utterly. But alas, will this warning work no remorse unto repentance? It shall seem as if not: Why then surely it will make him so much the more obdurate in sin; and thus he will at length so much the heavier fall.

Gen. 19. 24.
25.

Amos. 3. 1;
2. & 11,
12.

2. It hath pleased God to make successful the arms of these *Austrian Emperors* against the *Bohemians*, *Hungarians*, and *Austrians*, Their *Protestant* subjects, for correction and chastisement of those *Reformists*. But They have not esteemed it so, but with cruel severities have broken the bones of the people of God, and have driven whole towns and countries into Exile, and the ancient families out of Their paternal Inheritances. Also, there is much bloodshed of the wars of *Germany* lyes at the door of that family, by reason that for enlarging Their borders, and the study of revenge They would not admit of peace; but in favour of *popish Idolatry*, stained themselves with a sea of bloodshed. It was not for nothing that the poor *Hungars* Their subjects

The reason of
the fall of
the German
Empire.
Isa. 10. 5, 6.
7.

Jer. 50. 17,
18.

See the M^r.
curys of
those days.

subjects chose rather to submit unto a *Turkish* yoke, than to be under those *Christian* Emperors. And now lastly, shall there happen a peace to be contracted between this *Emperor*, and the *Turks* and *French*, as is endeavoured to be brought about, what cruelties *Reformed Christians* may expect from Them, time will shew; unto which I refer my self. But what is more than all these, those secret sins best known unto God Himself, for whose sake the wrath is threatned; do cry aloud for vengeance; and that not only against Him who sitteth upon the throne, but also, and especially, against those bloody *Priests*, *Jesuits*, and *Friers*, who have been the chief solicitors unto all the mischiefs and cruelties which have been effected.

*The fatal
miseries
that are to
follow at
the downfal
of the Em-
pire.*

3. For these and other secret causes, the destruction threatned, is like to be very sore. For the whole Empire is to be *turned into blood*; and every living Soul therein is *threatned with death*. It seems very severe! and yet is expressed without any abatement of any Remnant repenting, or giving glory to God. Only we are not to conceive the Empire *generally*, and *wholly* to be engaged under this wrath, but so far only as relates unto the *Sea*, or the *popish religion*. And there too, may it please God to construe the prophesie in a figurative sense, and read a *part* for the whole; sure no candid Reader can grudge at God's mercies. And when we read, or hear tell of unheard of *popish* cruelties, such as of *Pope Alexander the III.* against the innocent *Waldists*; Who commanded by His blessing, all men to murder them, and cursed all such as

*Brevij An.
ad. an. 1179.*

and

did but harbour them, when ready to perish. Oh! let not such remembrances whet our stomachs with revenge, for vengeance is God's, and He will repay it. And when we read of His wrath, how it will destroy all *popish Abbays*, and *religious houses*, and all that dwell therein, throughout the whole Empire, and convert their Maintenance to better uses: And how the whole fraternity of shaven crowns are destinated to wallow in gore blood, without one Soul thereof left alive; and how the whole rabble of *picture, relict, Saint, or mass worshippers*, shall perish in Their gore; and all who put confidence in three penny pardons of *popes, priests, or friars Indulgences*, shall be cut to pieces. Grudge we not that for a little time They flourish in Their pomp and insolencies, *for yet a little while, and They shall be no more, the Lord will laugh at Him,* *for He seeth that His day is coming.* And when these things begin to come to pass then let the great Whore lament in sack-cloath and ashes, for that Her destruction also draweth nigh! And let the kingdoms of the *Rivers* look about Them, for that Their turn will next come up.

*Psal. 37. 10:
13.*

N. 4. By what means these things shall be effected, is hard to be determined. This present Emperor may convert, and Himself become the Executioner of these fatal dooms, who knows? Or after a peace first made, the *Turks* may come again, and advancing into the heart of *Germany*, may perpetrate these horrid butcheries; for *wickedness is often acted* *by the hands of the wicked*; especially for that reformed *Christians*, especially such as are purely so, have no delight to act such bloody

By what means this Downfall shall happen.

1 Sam. 24

13.

As at Munster and elsewhere.

Rev. 11. 15.

Josh. 6. 17, 18.

And when it shall come to pass.

*Rev. 13. 5.
ex. Baronij.
an. Genebr.
& Calv. &c.*

bloody scenes: And the Reformations already made, have not acted such rigid and severe justice, unless it were amongst the vilest schismatics, who prophanely apostatizing from their profest principles, have taken pleasure in cruelties; and those who feared not to lay hands on *Bishops* lands, and the Church plate, and cut mens throats as freely as the worst of *Papists*, and that without blushing. And perhaps some of this Brood may be reserved after all the inquisition of the *first wrath*, as it were on purpose whetted with revenge for such a day of execution. Or perhaps in the vacancy of the choice of the next Emperor, broyls may break out between *Papist* and *Protestant* once more, and by civil dissensions it may please God to bring about His rod of justice. These instrumental actions are beyond me to determin. But who ever shall begin the work, it shall seem the *seventh Angel* will strike in to crown the work; and perhaps with a command as in the case of *Joshua* against the *Cananites*; to kill and slay beyond all what His own tender nature may take pleasure to execute.

N. 5. But will some say, when shall this day come? To this I answer, God only knows the certain day and year. But when the *two and forty moneths* of the *German Kings* and *Emperors* are expired, then shall happen this *Phial of wrath* upon the first limb of the *popish throne*: And would any know how these moneths stand, let him count the tale of the *German Kings* and *Emperors*, as follows.

Emperors

Emperors and Kings of Germany.

Num. K. and E.	A. D.	Num. K. and E.	A. D.
1. Charlemagne. Em.	800	23 William of Hol. K.	1244
2. Ludovicus pius f. E.	814	Conradus IV. f. of Fr. K.	1250
3. Ludovicus II. f. King.	843.	23. Richard of Eng. K.	1256
4. Ludovicus III. and Carlo-		23. Alphons. of Spa. K.	
man together. Ks.	876.	23. Rudolphus of Haps. E.	
5. Arnulphus f. of Car. E.	882.		1273
6. Ludovicus IV. f. K.	900	24. Adolphus Nassov. E.	1291
7. Conradus D. of Fr. K.	912	24. Albertus f. of Rud. E.	1298
8. Henricus f. of son of Lu-		25. Henric. VII. Lutz. E.	1308
dovic. K.	920	26. Ludovic. Bav. E.	1314
9. Otto f. Emper.	936	27. Carolus IV. Boh. E.	1346
10. Otto II. f. Emp.	873	28. Wenceslaus f. E.	1378
11. Otto III. f. Emp.	984	29. Rupert. Count pal. E.	1400
12. Henric. II. D. Bav.	1002	30. Sigism. br. of. Wen.	1411
13. Conradus II. D. of Fr.	1024	31. Albert. D. Aust. E.	1438
of the family of Otto.		32. Friderik his bro. E.	1440
14. Henric. III. f. E.	1030	33. Maximilian f. E.	1493
15. Henricus IV. f. E.	1056	34. Carolus V. Grandc.	1518
16. Henricus V. f. E.	1106	35. Ferdinand bro. E.	1558
17. Lotharius D. Sax. E.	1125	36. Maximilian II. f. E.	1564
18. Conrudes III. Nep. Hen. E.		37. Rudolphus II. f. E.	1575
	1138	38. Matthias bro. E.	1612
19. Friderik Bar. Nep. E.	1152	39. Ferdinand II. Nep. E.	1629
20. Henricus VI. f. E.	1190	40. Ferdinand III. f. E.	1637
21. Philippus Bro. K.	1199	41. Leopold Ignat. f. E.	1658
22. Otto IV. D. Sax. E.	1208	2 The King of Romans, not	
22. Friderick II. f. Hen. E.	1217	4 yet Reigning.	

And now the 42 months within one, being up with this present Emp. now upon the throne, it invites us to expect every year to be the last, when this limb of *Roma* shall be pulled to pieces. For a time of distance being observable, between the fall of *this Empire*, and the *Seat of the Beast*, and the customs of *Germany* being considered, it will follow most probably, That a *King of Romans* shall be the last.

H h h

popish

popish Monarch of that country: And that this *Emperor* and *His Son*, or *Successor King of Romans*, shall fall together. And that one *Emperor* in *Italy* shall survive the fall of the *German Empire*. But we leave it as it shall please God to dispose. For time seems to hasten unto a period, and the bloody days succeed, wherein the *universal Monarch* will take place.

*Of the down
fall of the
kingdom of
Hungary.*

Rev. 16. 3.

§. 13. The third Angel poured out His Phial upon the rivers and fountains of waters, and they became blood. By these rivers and fountains are certainly to be understood the branches of the *papal Empire*, as hath been afore shewed. These Branches are the kingdoms of *Hungary*, *France*, *Spain*, *Poland*, &c. The kings of *Hungary* from their first christianity have been in all ages, true, drudges unto the *Roman Beast*. King *Ladislaus* of this country, in the flower of His age, was so observant of the Popes Holiness, that in obedience to His commands, He pawned both His Soul and Life, to stand or fall by His direction; at what time by breaking His oath with the *Turk*, He perished at the Battel of *Varna*. Now in process of time, the rule of this kingdom fell into the hands of the *Austrian Emperors*. But the subjects of this kingdom thirsting after a Reformation, met with such opposition and persecution upon that account at the hands of these princes, that they chose rather to be slaves to the *Turks*, than subjects to these hard masters. But now the kings of this country having also nearly fulfilled Their week in the *Papal* service, the time draws on, that together with *Popish Idolatry*. They are to be thrust out hence also. And upon the Count the tale appears, as follows. The

*Ex Aistedij.
circa. Thef.
& Carvis.
& Helvic.
compared
together.*

The Kings and Dukes of Hungaria.

Num.	Kings. and D.	A. D.	Num.	Kings.	A. D.
1.	Gaiza the 1st. Christian Duke.	980.	23.	Wenceslaus, Ne.	1300
2.	Stephen, f. I. King.	997.	24.	Otto Bav. also Ne.	1303
3.	Peter his Nep.	1039.	25.	Charles of Fr. Co.	1310
4.	Alban, another N.	1042.	26.	Ludovic. f.	1343
5.	Andrew, from a br. of Gaiza.	1047.	27.	Mary daughter.	1383
6.	Bela, br. of And.	1059,	28.	Charles the II Co.	1385
7.	Salomon f. of And.	1062.	29.	Sigismund Boh. in right of Mary	1387
8.	Gaiza, II. f. of Be.	1075.	30.	Albert son-in-law	1438
9.	Ladislaus, bro.	1079.	31.	Ladislaus, son.	1440
10.	Colomannus, f. of Gaiza.	1096.	32.	Matthias Cor. elec	1458
11.	Stephen II. f.	1114.	33.	Ladislaus Ne. of Ma.	1491
12.	Bela II. Ne. of Col.	1131	34.	Ludovik II. son.	1517
13.	Gaiza III. son.	1142.	35.	John Zepusius by Elect. and Ferdinand	1527
14.	Stephen III. f.	1162.		Aust. and An.	
15.	Bela the III. bro.	1173		Sist. of Ludov.	
16.	Emericus, bro.	1191	36.	Maximilian, son.	1561
17.	Ladislaus III. son.	1200	37.	Rudolphus, son.	1575
18.	Andrew II. br. of Em.	1201	38.	Matthias, bro.	1608
19.	Bela the IV. son.	1236	39.	Ferdinand II Ne.	1618
20.	Stephen IV. son.	1270	40.	Ferdinand III. f.	1625
21.	Ladislaus IV. f.	1272	41.	Ignatius Leopold. f.	1658
22.	Andrew III br.	1289	42.	Joseph, son.	1686.

It may be reasonably supposed, that with the fall of the Empire, this kingdom of *Hungaria* therewith incorporate, will also be broken; so as the Father and Son falling together, the *Empire* and *Hungarian* Kingdom shall break with Them.

*Of the great
and bitter
Calamities
threatned
to befall the
kingdom of
France.
Exod. 7. 20.
21, &c. to
25.*

*Rev. 16. 5,
6, 7.*

Ch. 15. 6.

§. 14. When *Moses* by the command of God, had turned the *Rivers of Egypt* into *Bloud*; all ponds, lakes, and fountains became bloud also; and so it is to be here. For after the *Sea* the *Empire* is once turned into bloud, so must all the branches of that *Sea*. The sweet waters commonly begin at the *Fountain*, and thence run down the *Rivers* into the *Sea*, but corrupt waters usually arise out of the *Sea*, and from thence swell up, into the *Rivers* and *Fountains*. Now in this appearance of the *Vision*, The *Angel* of the waters said, [*Thou art righteous O Lord, which art, and which wast, and shalt be, because Thou hast judged thus: For They have shed the bloud of Saints, and of the Prophets, and Thou hast given Them bloud to drink, for They are worthy.*] And unto these sayings of *His*, another *Angel* from under the *Altar* replied, saying, [*Even so Lord God Almighty, true and righteous are thy judgments.*] By these *Angels of wrath* must be certainly meant the proper *Angels of Heaven*, as appears by the pure white Linnen, and the golden Girdles wherewith They were cloathed. But These wrought by *Earthly* ministers, or instruments, which might be wicked, or godly men, as They were most meet for the service. But here, in this case seems to be employed the *Universal Monarch*, who being a religious and godly prince, is described by these Expressions, signifying His godly zeal; whereby calling to mind the *Massacres* that were acted at *Paris*, and the bloudshed in *Ireland*, and in the valleys of *Piemont*, and the bloody *Ligue*, and *Inquisition*, whereby

to

so many Holy Ministers and other Saints have suffered: He undertakes this holy war against God's enemies, in the name of God, and unto His true *praise and Glory*; and at all the blood He sheds, He remembers the Lord to act His revenge in His name, and not of private animosity and despight. And the Angel of the *Altar* who answered, seems to be some holy *Arch-bishop*, or the *other Witness* of God, who alternately joyns with His prince in these holy services of the praise of God. Now God's judgments bespeak thus, saying, *[Every man who shedeth blood, (that is of private malice, or revenge) by man shall his blood be shed.]* Whence follows, that the blood that was given these kingdoms to drink was out of their *own veins*, in recompence of that innocent blood They had shed. Now the *French kings* have been of old, at the bottom of much blood of the Martyrs. At what time they became the instruments of the Popes wrath against the innocent *Waldists*, the poor men of *Lyons*, and the reformed Lights at *Tholouse*, and other parts of *France*: the Massacre of *Paris* was infernally vilanous and wicked, perpetrated by the king's command, and against His royal word to the contrary. With these the Butcheries of *Merindol* and *Chabriers* cry aloud for vengeance, and all the innocent blood of those days, all over that kingdom. And lastly in this kingdom has been acted the most treacherous and barbarous dealing against the *Protestants* there, as could well be devised to be done, as if it had been in strife to our doe the house of *Austria*, in their *Bohemian* and *Austrian*

Gen. 9. 6.

Brevij. Annales.

See the Hist. of the Civil wars there.

See the relations of the Modern persecutions of France.

Out of Gar-
enc. Eng. &
Fren. Cent.
III. St. 9.

Cent. VI.
St. 4:
Cent. IX.
St. 6. and
St. 18:

Austrian cruelties. How fitly then does the *Angel of waters* praise God for His judgements on this *bloody kingdom*! And now to say who shall be the instrument of God in execution of this Vengeance, besides what we have out of *Holy writ*, by a judicious guess; that the *Universal Monarch* who shall do the thing,, is to be of the *Royal blood of England*: The *French Prophet Nostradamus* expressly says it, that the *English Britains* joyned with the *Flemings*, shall be the men that shall do it. And that particularly the *Thames* and *martial people* shall make desolate the whole land that lyes between *Seine* and *Marne*; and farther, that coming in at *Blay by Rochel*, They shall occupy the whole country of *Guienne*, and *Burdeaux*, and call it *Angle Aquitaine*. Which things being written by a *Frenchman*, and a *Papist*, as I have no reason to contradict, so I know not to the contrary, but it may be very so indeed. And as for the time when the same Author writes, When a great Monarch succeeding another great Monarch, shall lead a *Life unlawful and Lecherous*; then by carelessness shall He give all away, so as the *Salik Law* shall fail. But cast we up the Count of the Monarchs or Kings of France.

The Emperors and Kings of France.

Num. E. K.	A. D.	Num. Kings.	A. D.
1. Charlemaigne E.	800.	5. Lewes III, & Carl. fs.	879
2. Ludowick the Godly, son. Em.	814.	6. Charles simple Br.	885
3. Charles bald, f. K,	841	6. Eades E. of Paris.	890
4. Lewes stammerer, f.	877	6. Rudolph. of Burg.	923
		7. Lewes Transmarine, f.	of

Num. R.	A. D.	Num. R.	A. D.
	of Charles simple. 936	25. Philip d' <i>Valois</i> , Co. 1328	
8. Lotharius, son.	954	26. John His son.	1350.
9. Lewes the Vth. f.	986	27. Charles V. son.	1364
10. Hugh Capet <i>Saxon</i> , by Conquest.	987	28. Charles VI. f.	1380
11. Robert His son.	998	29. Charles VII. f.	1423
12. Henry the Ist. f.	1031	30. Lewes XI. f.	1461
13. Philip the Ist. f.	1060	31. Charles VIII. f.	1484
14. Lewes fat, f.	1109	32. Leves XII. Coz.	1498
15. Philip the II. f.	1129	33. Francis of <i>Angolessme</i> , Cousin.	1515
16. Lewes VIIIth. f.	1138	34. Henry II. f.	1548
17. Philip III, son.	1180	35. Francis II. f.	1559
18. Lewes VIII. f.	1223	36. Charles IX. bro.	1561
19. Lewes IX. son.	1226	37. Henry III. bro.	1574
20. Philip, IV. f.	1271	38. Henry d' <i>Burr</i> . Co.	1590
21. Philip V. son.	1286	39. Leves XIII. f.	1610
22. Lewes X. f.	1313	40. Leves XIV. f.	1643
23. Philip VI. bro.	1315	41. }	
24. Charles IV. bro.	1321	42. }	Both wanting.

Here want two Reigns of full tale; but may it be lawful to fill up the account with *Eudes* and *Rudolph*, the account is up. These did certainly reign in full power, but then at the same time *Charles* the Simple was the lawful Sovereign, and reigned before and after them both. But God alone is the judge of the whole mater, in whose power it is to lengthen or diminish reigns. However, when the *Universal Monarch* hath done His work in *Germania*, and *Hungaria*, it shall seem as if He will march next way into *France*. And may it be lawful to say what I humbly conceive, it shall seem as if a certain *Henry* of the *Royal blood* of *France*, waiting when the
Head

Head of the present *Lewes* shall be laid, will interrupt the reign of the next. And while *Lewes* and *Henry* shall contend by alternate rule, one may guess that two short reigns will lead with the more easy access unto the reign of the *Universal Monarch*. But it is not lawful to grudge at a little extension of time to a kingdom's rule, in a case where great calamities do threaten. And therefore I forbear to harp further upon this string.

Of the
downfall of
the popish
kingdom of
Spain.

Act. 7. 51.
1 Thes. 5. 19.

Alstedij
Chron. de
bel. Belg.

The Hist. of
the Civil
Wars of
France.

§. 15. Next after *France*, the kingdom of *Spain* stands guilty of much blood of the *Martyrs of Jesus*, and of great cruelties: And these first, by means of the *Inquisition*, which at first set on foot as if to plague *Jews*, and *Moors*, abounding in that kingdom; it was soon made an Engine to vex and destroy poor innocent reformed *Christians*, even unto the resisting the work of the *Holy Ghost*; as if They had purposely contrived to quench the light of the holy Gospel. And for this cause, *Spain*, *Italy*, and the *Netherlands*, are bound to curse the time, that ever They had knowledge of such a generation of *Catholick kings*, (as they are commonly stiled) which have perpetrated such bloody actions. And for this matter *Spain* hath exceeded *France*, in the perpetration of a sort of *Cruelties* which *Turks* and *Sarazens* come short of. But besides this *Hellish scourge*, the blood and rapines committed upon the innocent *Belgians*, crys aloud for vengeance against the kings of *Spain*, and Their bloody Council, and insatiably cruel *Priests*, the grand instigators unto bloody persecutions. The blood of the *French Protestants* also, and of that accursed *Holy League* (as

(as they called it) established by Pope Sixtus France. the V., and pursued with violence by the king of Spain, and the Duke of Guize, require much Vengeance. And Their guilt in the civil wars of Germany, and the Oceans of innocent blood shed therein, bespeak much to the same purpose; as also does the innocent blood of the West India's, where They caused the Holy name of God to be Blasphemed by those poor Infidels, while they entitled their cruel slaughters and vilanous rapines, unto the Christian Religion. The day therefore of Their visitation awaits that kingdom, and threatens blood and ruine there also. And as to the time when this shall befall, see the account of the Monarchs and Kings of Spain, as follows.

See the Travels of Prior

The Chron. of Spain, according to Calvis and Helvic and Alsted.

The Kings of Spain.

Num. Kings.	A. D.	Num. Kings.	A. D.
1. Alphonfus II.	800	16. Sanctius II. son.	1065
2. Ranimirus.	825	17. Alphonfus VI. br.	1069
3. Ordonius.	850	18. Urruca daug.	} 1109
4. Alphonfus Great.	861	and Alphonfus	
5. Ordonius II.	910	of Arragon.	} 1158
6. Froila II.	921	19. Sanctius III. son.	
7. Alphonfus IV.	922	20. Ferdinand II. br.	1158
8. Ranimirus II.	929	21. Alphonf. VIII. f.	1190
9. Ordonius III.	950	22. Henry his son.	1214
10. Sanctius.	955	23. Ferdinand III. br.	1216
11. Ranimirus III.	967	24. Alphonfus wife.	1252
12. Veremundus. II.	982	25. Sanctius IV. son.	1284
13. Alphonfus V.	999	26. Ferdinand IV. f.	1295
14. Veremundus III.	1037	27. Alphonf. X. son.	1312
15. Sanctia daught.	} 1038	28. Peter his son.	1350
and Ferdinand		29. Henry II. base br.	1366
of Castile.		30. John his son.	1379
	111	31. Henry	

Num. Kings.	A. D.	Num. Kings.	A. D.
31. Henry III. son, and Con- stance, d. of Pet. 1390.		37. Charles I. their f. 1516	
32. John, II their son. 1407.		38. Philip II his son. 1558	
33. Henry IV. son. 1454.		39. Philip III. his f. 1598	
34. Alphonf. XI. br. 1465.		40. Philip IV. his f. 1621	
35. Isabella d. and Ferdin- and of Arragon. 1474.		41. Charles II. his f. 1673	
36. Johanna da. and Philip of Austria. 1506.		42 wanting.	

There were several kingdoms in these days in *Spain*, but this race of kings being such, as in the end enjoyed the whole Monarchy, I have made the itandard of all the rest. They have but One reign more to come up, at what time under the Successor of this king, this kingdom also is to drink of the *Phial of God's wrath* against the kings of the rivers.

*Of the down
fall and ut-
ter ruine of
the popish
kingdom of
Poland.*

§ 16. We come now lastly to the kingdom of *Poland*, which also hath much to answer for the blood of the Martyrs of *Jesus*, which they shed, in obedience to the bloody Edicts of the *Roman Beast*, against the holy *Lamb of God*: And this especially in the reign of the Late king *Cassimer*, at what time much blood of *Reformed Christians*, with much of cruelty, was there causelessly spilt. This race of kings hath also of many years been feudatory to the *Papacy*, and they have been very zealous and stiff maintainers of his Blasphemies, and Idolatries. And therefore blood and destruction awaiteth also at the door of this kingdom: As to the time when, see the Number of the Monarchs and kings of *Poland*, as follows.

The

The Dukes and Kings of Poland.

Num. Dukes and K.	A. D.	Num. Kings.	A. D.
1. Piaſtus Agricola, Duke.	805.	21. Jutta daughter of Prim. and Wenceſlaus.	1300.
2. Ziemovirius D.	861.	22. Wenceſlaus II. ſ.	1306.
3. Leſcus D.	892.	22. Loſticus again.	1320.
4. Ziemomiffus, D.	913.	23. Caſſimir. III his ſ.	1333.
5. Miciffaus. I. Chriſtian Duke.	964.	24. Elizabeth ſiſter, and Ludowik Hung.	1371.
6. Boeſſaus, I King.	999.	25. William their ſ.	1383.
7. Miciffaus II. ſon.	1025.	26. Sigifmund bro.	1381.
8. Bretiffaus a Rebel.	1034.	27. Hedwigis, ſiſter, and Jagello Lithuan.	1386.
8. Caſſimirus ſ. of M.	1041.	28. Uladiſlaus V. ſ.	1434.
9. Boeſſaus II. ſ.	1058.	29. Caſſimir. IV. br.	1444.
10. Ladiffaus ſon.	1081.	30. John Albert ſ.	1492.
11. Boeſſaus III. ſ.	1102.	31. Alexander, br.	1501.
12. Ladiffaus II. ſ.	1139.	32. S'gi mund II. br.	1506.
13. Boeſſaus IV. ſ.	1146.	33. Sigifmund III. ſ.	1518.
14. Miciffaus III. bro.	1173.	34. Henry of Fr. El.	1573.
15. Caſſimir. II. br.	1177.	35. Stephen Batour El.	1576.
16. Leſcus II. ſon.	1194.	36. Sigifm. IV. Succ.	1587.
16. Miciffaus IV. Uncle, Uſurper.	1202.	37. Uladiſlaus VI. ſ.	1631.
16. Ladiffaus his ſon.	1203.	38. John Caſſimir, br.	1648.
16. Leſcus again.	1205.	39. Michael Elected.	
17. Boeſſaus V. ſ.	1226.	40. John Sobieski Elect.	
18. Leſcus III. Neph.	1279.	41. }	Both wanting.
19. Primiſſaus ſ. of L.	1296.	42. }	
20. Uladiſlaus Loct.	1297.		

Theſe kings were at firſt *Pagans*, but the country was much *Chriſtian*, the *Gofpel* being brought in and eſtabliſhed there in the time of *Charles the Great*, who was Lord over much

much of the kingdom, before *Piaſtus* reigned: Whence I reckon, that alſo under the *Pagan* kings this kingdom was tributary unto *Roma*. There want but two reigns of the fatal time of their Fall. Theſe have not been ſo bitter againſt Reformation as have been the *Auſtrian* Emperors, and the *French* and *Spaniſh* Kings. But what may be yet behind, cannot eaſily be conjectured. Should the treacherous popiſh kings break their League with the *Proteſtants*, who have aided them againſt the encroaching *Turks*, to Their great advantage, and that with much of courage and alacrity; as did alſo the *Proteſtants* as vigorously aid the *French* King in all his Conqueſts, till treacherouſly they were driven out of His kingdom: (And how far the *faith* and *truth* of other popiſh potentates ſhall follow the example of the *French-man* little time will tell: For experience of long ſtanding, hath taught us, that there is as little truſt to *fair promiſes* and *fine words* of a popiſh prince, as was anciently in the *punick faith*, and *Turkiſh promiſes*; an *Absolution* from *Roma* being as able now as ever, to break all faith with Them They call *Hereticks*, as it was in the days of *Ladiſlaus's Oath of truce* with the *Turks*, and of the Emperor *Sigismund's* letters of free *Egreſs* and *regreſs* unto *John Huſ* of *Prague*: But ſhall They break this League (I ſay:) then ſhall we ſee, what this preſent *Polish* king will be at againſt His proteſtant *Subjects* and *Neighbours*. And then let *Germania* and the *Northern kingdoms* look for a ſtorm, and ſee that they be better furniſhed of Defence, than were the ſecure *Proteſtants* of *France*,
when

when They little suspected such sodain show-
ers to befall Them.

§. 17. The *Savoyard* is become a modern
horn of the *Beast*, and hath sufficiently shewn
His teeth in His behalf, since He came up to
the honour to be one of His ten *Horns*: But
being involved with *France* in persecutions,
it's not unlikely may suffer with it in calami-
ties. The *Portingal* also being become ano-
ther new Horn, yet can hardly expect to
stand alone after *Spain* is fallen. The *Vene-*
tians, *Genoeses*, *Milanois*, *Tuscans*, and *Neo-*
politans, together with the *Sicilians*, may seem
to stand and fall with the *Seat of the Beast*.
And now reckoning that two parts of three of
the *Limbs* of the *Roman Beast* being broken
into pieces; proceed we to treat of the *third*.
But before the fall of that last Limb, we meet
with a time of respite. For the *fourth Angel*
is not sent against *Roma*, but is sent to pour
out His *Phial* upon the *Sun*, in order to make
it a fire to scorch men, with the plague of in-
tolerable heat. These men thus scorched,
seem to be the same who were afore plagued
with the noysom and grievous sores: But at
that time some repented and gave glory unto
God. But now is none found to repent and
give glory to God. This *Sun* is commonly
read as significant of the true light of the *Gos-*
pel: But no wrath can possibly fall upon the
true Light: Yet as the **Sun* it self may be
unclean in the sight of God, and His light may
be tainted in the sight of men: So may the
true light of the *Gospel* become corrupted
through *Hypocrisie*, *Schism*, and *Heresie*; which
seeming famously bright and shining, with a
name

Of the inter-
ruption unto
the Beasts
fall, by
means of the
fourth phial
poured out
upon the
Sun.

Rev. 16. 8.

9.

Ch. 11. 13

Ch. 16. 9.

Mal. 4. 2.

*with *Rev.*

12. 1. *Job.*

15. 15.

Rev. 8. 12.

2. Cor. 11.
14-15.

Nostradam.
Cent. VII.
St. 10.
and Cent.
III. St. 8.

Cent. VI. St.
52. Cent.
VIII. St. 99.

name and colour of religion, like a *true Sun*; yet like *Satan* transformed into an *Angel of Light*, or false *Apostles* into true, are nothing else but a *false sort of Light*. And upon such a sort of people as these is this wrath to be poured out. But this *Phial* therefore concerns not the dominions of the *Beast*. Now the *French Prophet Nostradamus*, proclaims the same *Monarch* who conquers *France*, to be also master of *Spain*, with a great army of *Welch* and *Normans*, landing at *Barcelona*. And He who is Lord of *Germany* and *Hungary* cannot aptly allow another Prince to conquer *Poland*. Yea, the *French Prophet* allows Him also to compass the *Empire of the Vatican*. But as it shall seem, after *France*, *Spain*, *Poland*, *Hungaria* and the *Empire*, brought all under subjection; and as He shall be making, ready to invade *Italia* the *Seat of the Beast*: a sort of *Fanatick* people secretly combining to snatch out of His hands the glory of all His Conquests, by a treacherous revolt, shall interrupt His design: Whence occasions the wrath poured upon certain *Hypocritical Gospellers*, whose obstinate venom seems to fight so high, as to pull down fire of destruction upon Their own pates.

Of the fatal
fall of the
Seat of the
Beast.

Rev. 16. 10.
11.

§. 18. But this fourth *Phial of Wrath* being over, at length will come up that fatal year; wherein the *fifth Angel* will come forth with His *Phial of wrath*, which is to be poured directly upon the *Seat of the Beast*. [And then shall His kingdom become full of darkness, and His people shall gnaw Their tongues for anger and pain. (And yet instead of repentance for sin, which one would think extremity should

should put them upon) It shall seem *They will blaspheme the God of Heaven because of Their pains and sores ; and yet will not repent Them of their evil deeds.*] That *Italia*, and especially *Roma* is the *Seat of the Beast*, cannot be questioned. And therefore these things do severely threaten that *Roma* and *Italia* shall be plagued with a calamity as nearly like that of *Hell*, as aptly in Scripture can be represented, where shall be *weeping and gnashing of teeth*. And the *Beast of Roma* in this state is much resembling that of *Ferusalem* besieged by the *Romans* ; which at that time was in the greatest distress of war, plague and famine, as ever was known, and out of all hopes of relief ; and yet being destitute of the fear of God, They had no hope from Him, and less from men ; for that being hated of all the world, yet could They not love one another ; and being an obstinately impenitent, and spiteful people, devilish and desperate, They had no delight, but in doing of mischief, even unto the last ; such shall be the state of *Roma* and *Italia* in those days of the *wrath poured upon the Seat of the Beast*. It may be justly expected, that at that time *Italia* will be filled with swarms of infinite numbers of *Renegadoes*, out of all parts of *Germany*, *France*, *Spain*, *Poland*, and all other desolated *Popish* countrys, which being a country so barren of sustenance as scarcely able to sustain its own Natives ; and then filled with multitudes of strange mouths, who will come as if it were on purpose to hasten on Their plague and famine among Them : And the time being then come up, which is called [*a time of Trouble and great Tribulation, as the*
like

Mat. 25. 30.

Jos. of the wars. Bo. 6. 7.

*Dan. 12. 1. like whereof was never known, but at the
Mat. 24. 21. destruction of Jerusalem:]* There may be

necessarily expected great famine and want of necessities; and as great strife among themselves, because of those wants: It shall seem

*Mar. 5. 1. They will be much in the case of those two
Mat. 8. 30. thousand Gadarene Swine, which being possessed
'31, 32. with the Devil, did run violently down a
steep hill into the Sea, as it were, with a pur-*

pose to destroy Themselves, in order to become a plague unto Their Masters, For so these desperate people of the Seat of the Beast being angry with God, and full of Blasphemy against Heaven, in a state of Malice and bitter Dark-

ness, must needs be angry also at Themselves, and hate one another as well as Their Enemies: And all Their Allies being ruined, and all Europe coming to do the like by Them: In this desperate case, it may very aptly happen unto Them, as is forwarned by the Popish

*Cent. 11. French prophet Nostradamus, saying, [Roman
St. 97. pontif take heed of the place where two Rivers meet, for there Thou and Thine shall spit Your last Bloud, when the Rose shall blossom.]*

Now by the Rose is commonly significant the King of England; who when He shall advance into the heart of Italia, may very properly be said to Blossom; unless it may more properly signify the Queen of England, who at such a time, may after long Barrenness Conceive with child. The same prophet farther saith, that Roma it self shall be taken in a misty day. Now, may we believe the prophesie of a Papist, of the doom of His own Mother Church, then shall it be done unto Roma, and

*Rev. 18. 5, unto His holiness the Pope, and unto His
6. Ch. 17. 16.*

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Seat, as They have done unto Others, when they shall tear the flesh of these people, and burn Their cities with fire. For those desperate people being past Repentance, will resolutely fight it out, and run præcipitately upon calamity and destruction, till being overcome in Battel, and driven into Roma for refuge, there by pestilence, sword and famine. They shall perish together, as it was in the days of Jerusalem. This Church Empire was to continue a short space: But then this short space was to endure 42 Moneths. And for so long time Their Sovereign yower did endure. viz. From Stephen the IX. unto the end of Clemens the V. which lasted 259 years; and yet was but a short time in comparison of the Other Horns. Now the Papacy fell not with the loss of its Empire, but is to hold unto the end of two and forty longer Moneths; that is, from its first Sovereign foundation by Charlemaigne, during the reign of 42 Roman Emperors, unto its final fall: And the 42 were as follows.

Ch. 17. 10.

Ex Baronio, Bzovio, Calvisio, &c.

The Emperors of Rome.

Num. Emperors.	A. D.	
1. Carolus Magnus	800	Berengarius Lombard. & 897
2. Ludovic, Pius, fil.	814	Ludovic. Bosonides sim. 900
3. Lotharius fil.	841	8. Berengar. II. fil. B. 915
4. Ludovicus. II. fil.	855	Berengar. III. Nep. non acceptus per papam. 931
5. Carolus Calvus, Av.	875	Lotharius II. non acceptus. 938
6. Ludovic III. fil. &	877	Berengar IV. fil Ter-
6. Car. Crassus, simul.	877	tii non acceptus. } 940
7. Guido Spoletan. &	888	9. Otto Magnus Sax. 963
Lambertus fil. simul.	889	10. Otto II. fil. 966
Arnolphus Germ. Car. } 890		11. Otto III. fil. 983
Nep. etiam simul.		

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12. Henricus

Num. Emperors.	A. D.	Num. Emperors.	A. D.
12. Henricus I. Nep.	1002	25. Henricus VI. <i>Lutsemb.</i>	1308
13. Conradus Suevus.	1022	26. Ludovicus Bav.	1374
14. Henricus II. fil.	1039	Gualterus Suartf. <i>non pos.</i>	
15. Henricus III. fil.	1057	27. Carolus IV. <i>Bob.</i>	1349
16. Henricus IV. fil.	1106	28. Wenceslaus fil.	1378
17. Lothar. III. <i>Sax.</i>	1125	29. Rupertus <i>Palat.</i>	1400
18. Conradus II. Nep. Hen.	1137	30. Jodocus <i>Moraviens non pos.</i>	1410
19. Fridericus Barbarossa, Nep.	1152	30. Sigismundus Wenc, frater.	1410
20. Henricus V. fil.	1190	31. Albertus <i>Austriac. gen.</i>	1438
21. Philippus <i>frater, non accept. &</i>	1198	32. Frideric. III. frat.	1440
Otto IV. <i>Sax. simul.</i>	1198	33. Maximilianus, fil.	1493
22. Fridericus <i>Sax. Hen. fil.</i>	1212	34. Carolus V. Nep.	1519
23. Gulielmus <i>Hollandie com. non possessus.</i>	1244	35. Ferdinandus <i>Hisp. frat.</i>	1158
Conradus Fr. fil. <i>non accept.</i>	1250	36. Maximilian. II. fil.	1564
Richardus <i>Anglic. non pos. Alphon</i>	1252	37. Rudolph. II. fil.	1575
<i>Hisp. non pos.</i>		38. Matthias, frat.	1612
23. Rudol. <i>Hapsburg.</i>	1273	39. Ferdinand. II. Ne.	1619
24. Adolph. <i>Nassov. &</i>	1291	40. Ferdinand. III. fil.	1637
Albertus Rud. fil. <i>sim.</i>	1291	41. Ignatius Leopoldus fil, <i>Aliquis Italicus. Ma-</i>	
		42. <i>net impossessus.</i>	

It may be reasonably expected, that the kingdom of Germany ending with Leopoldus, or his Son, or Successor, the Pope's Holiness will set up the last Emperor in *Italia*; whose Empire must fall together with the *Beast* and His Seat. Of these Emperors, at some times several of them reigned together: Pope *Formosus* crowned *Guido*, *Lambertus*. and *Arnolphus*,

Arnolphus, all living together; Others set up themselves only, but were never accepted; such as three of the *Berengars*, and others: Others were nominated and appointed, but never enjoyed; such as *Richard of England*, *Alphonso of Spain*, *William of Holland*, and others. Whence there have been many supernumerary Emperors, but not above 41 true Ones. And most probable it is, that the 42d. Monarch of *Germany* may die King of *Romans*, void of Empire. After whom, that kingdom failing, *Rev. 16. 3.* the 42d. Emperor of *Roma* may hold from ^{10.} the fall of the *wrath into the Sea*, unto the fall of the *Seat of the Beast*.

§. 19. Now after all these plagues, at last *An upbraiding lamentation by the Holy Ghost,* up comes the fatal day of utter destruction; at what time, by way of bitter Lamentation, *Holy Ghost,* it shall be said, [*Babylon the Great is fallen, upon the fatal downfall* and is become the habitation of Devils, and ^{of Roma,} the hold of every foul Spirit, and the Cage of ^{here called} every unclean bird.] And when these things *Babylon.* shall come, it shall be given in command unto the Saints, saying, [*Reward Her as She hath rewarded you, and double unto Her double, according to her works: In the cup which she hath filled, fill to Her. By how much She hath glorified Her self, and lived deliciously, so much torment and sorrow give Her.*] And because She hath said in Her Heart, [*I sit as a queen,* *Rev. 18. 2.* and am no widow, and shall feel no sorrow: *ver. 6, 7, 8* Therefore shall Her plagues come in one day, *9, 10, 11, &c.* death, mourning, and famine, and She shall be utterly burnt with fire, for strong is the Lord who judgeth Her.] And the kings who lived *ver. 14, 15.* deliciously with Her shall bewail and lament *16, &c.* for Her, when They shall see the smোক of Her burning,

ver 20, 21.
C^o.

Ch. 17, 18.
with Ch. 1.
2. and Ch.
17. 5.

burning, saying, *Alas! Alas!* that great Babylon, how is Thy judgement come in one Hour! For all Thy fruits and dainties, which Thy soul lusted after, are departed from Thee, and no more to be found at all. *Alas! Alas!* (shall the Merchants cry) She who was cloathed with scarlet and decked with pearls, and trimmed with fine linnen; how are Thy so great riches gone, and that all in One hour? And They will cry when They see the smoak of Her, lamenting and saying, [What city is like unto this!] And They shall cast dust on Their heads, and cry because of Her desolations. And then will the Angel of God say, [Rejoice over Her Thou Heaven, and all the holy Apostles and Prophets, for God hath avenged you on Her.] And in this vision, a mighty Angel took up a great stone, like a great Mill-stone, and He cast it into the Sea, saying, [Thus with violence shall that great city Babylon be destroyed, thrown down, and no more to be found at all.] And the voices of Musicians, pipers and trumpeters shall no more be heard in Her, nor shall any crafts-man nor noise of a Mill-stone be found any more in Her; and there shall be no more any light of a candle, or voice of a Bridegroom found in Her: For in Her was found the bloud of the Saints and of all who were slain on Earth.] That by Babylon the city Roma is here to be understood, can in no wise be doubted: For it is spoken of that great city, which at the writing of this Prophecy, did reign over the kings of the Earth: And that was Roma, which in time of Domitius Vespasian Her Emperor did reign, while St. John in Pathmos did write these

these things. The truth is, that with convenience to the Church in those days, the *Apostle* could not expressly and directly name the city *Roma* under such considerations He spake thereof; and therefore He wrote of it under another name, of *Babylon*; intimating that the *Christian Roma* (as in time He foresaw She would be) would in time become as *prophane, unclean, bloody, and idolatrous*, as anciently had been the *pagan, tyranical, and cruel Babylon*. And therefore against the day appointed, is She adjudged to fall, and to become like that old *Babylon*, the sometimes Mistress of the world, [an heap of rubbish,] a dwelling-place for *Bats and Owls*, as that was for *Dragons*, and also an *astonishment and blessing* unto all nations, when it shall be desolate without inhabitants.

§. 20. Now after all these things come to pass, and the *Beast out of the Sea*, and the *Beast out of the Earth* being utterly confounded, and destroyed: Then shall the *Universal Monarch* appear, even as the *Sun at Noon day*; and not stopping here, He will pursue His Conquests against the *Turks and Persians*, and bring on the *Phial of wrath* upon the *river Euphrates*, from beyond which, the Ancestry of those kingdoms entered into *Christendom*, and are now *Lords of that River*, and are therefore signified under its name, and pointed at. And these also being brought to ruine, then shall the *Jews* be restored unto Their own Land, and the *Ten Tribes* shall be sent for home, from all places whither They were carried captives, by the way of *Euphrates*, to return and to be united with Their brethren

Jer. 51. 37.
Isa. 34. 11,
12, 13, 14,
15.

*Of the Conquest of the
Turks and
Pagans.*
Rev. 16. 12,
13, 14, 15,
16.

Lu. 21. 27,
28. *Dan.* 12.
1, 2. *Ezek.*
37. 12, 13.
ver. 16, 17.
&c.

Rev. 16, 17, 18, &c. ^{to the end.}
 Ephes. 2. 2. brethren of *Judea*, And lastly, this famous Monarch shall carry on the wrath of the seventh *Phial*, against the Prince of the Air, and His kingdoms. By the Prince of the Air,

is to be understood the *Devil*, whose proper kingdoms are all those of the *Pagans*, who directly worship Him in Their abominable *Idolatries*. And under this name are comprehended, the *Chineses*, Northern *Tartarians*, the *Siamises*, *Bramaas*, *Cauchins*, and others Eastwards, and Westwards; the *Negroes*, *Congoes*, and *Tabachques* not excepted, nor the *Tovo pinam Balteans*, beyond *Brazile*. And when the whole world of *Pagans*, *Mahometans*, *Papists*, and *Schismaticks*, shall be all reduced unto obedience; then shall all people become of One religion, which shall be a truly reformed *Christian*, and all the world shall become One, under One Monarchy.

But of this *Universal Monarchy*, and of the *Conversion of the Jews*, and of the VII. Chapter of *Revelations*, and the XIV. and the XIX. and XX. XXI. and XXII. a farther Volumn may be necessary. Which if not prevented by a riper and more learned pen, may be accomplished by the same hand as here. In the mean time, of what is here performed, the Glory be to God, to the Reader an happy *Ædification*, to the Church what service it is able to render; and this done, then the Author may hope He hath added one mite towards those good works which may follow Him unto His eternal Rest.

Certain

Certain Modern Prophecies of Nostradamus, complying with what may justly be expected out of the holy Revelations, as hath been aforesaid in this Treatise.

CENTURY X. Stanza. 100.

THe great Empire shall be in *England*, the (a) *Pempton*, for more than 300 years. Great Armies shall pass through sea and land, the (b) *Lusitanians* shall not be contented therewith.

CENT. VI. Stanza 43.

A great while shall be uninhabited, where *Seine* and *Marne* come to (c) water about, being attempted by the (d) *Thames* and *Martial* people; the Guards deceived in thinking to resist.

CENT. IX. Stanza 6.

There shall be in *Guienne* an infinite number of *English*, who shall occupy it by the name of *Angle Aquitaine* of *Languedoc*; I by the Land of *Burdeaux*, which afterwards they shall call *Burdoxitane*.

CENT. IX. Stanza 38.

The coming in at *Blay* by *Rochel*, and the *English* shall go beyond the great (e) *Æmathien*.

CENT. VII. Stanza 10.

The Great Prince dwelling near the *Mons* stout and valiant, General of a great Army of (f) *Welch* and *Normans* by Sea and Land, shall pass the Cape (g) *Barcelone*, and plunder the *Island*.

CENT. IV. Stanza 96.

The Eldest Sister of the (h) *Britain* Island, shall be born fifteen years before Her (i) brother, by what is promised Her, and the help of the truth, She shall succeed in the Kingdom of (k) *—*.

(a) *Tosspot*. (b) *Portugals* and *Spaniards*. (c) *The heart of France*. (d) *Londoners* and other *English*. (e) *The German Empire*. (f) *Meaning English men*. (g) *Spain*. (h) *The Royal Princess M.* (i) *Called Edgar*, since dead. (k) *Bohemia* and the *Empire*.

CENT. III. Stanza 35.

Out of the deepest part of the (l) West of Europe,
from poor people, a young Child shall be born, who with
His tongue shall (m) seduce many people; His fame shall
increase in the Eastern kingdom.

CENT. VIII. Stanza 99.

By the power of (n) three Temporal Kings, the
(o) Holy See shall be put into another place; where the
substance of the (p) Corporeal Spirit shall be restored, and
admitted for a true Seat.

CENT. VI. Stanza 12.

To raise an army to ascend unto the Empire of the
(q) Vatican; the (r) Royal blood shall endeavour, &c.
(s) Flemings, English, and Spain shall aspire, and shall con-
tend against Italy and France.

CENT. VI. Stanza 25.

By (t) 3 contrary, shall the Monarchy of the great (u) Fish-
erman be brought into a ruinous trouble. A young black,
red shall possess Himself of the Hierarchy. The Traytors
shall undertake it in a Miffy day.

CENT. V. Stanza 74.

Of (w) Trojan blood shall be born a German Hart, who
shall attain to so high a power, that He shall drive away
the strange (x) Arabian Nation, restoring the Church to
Her former Splendor.

These Prophecies are eminent, and do speak plain things.
The Text is true, and wise men may aptly understand
its meaning. And so far as agrees with Holy writ, may
seem to fall out as is said.

(l) England, S. or Irel. (m) convert, by Papists termed to
seduce. n) a King of three Crowns. (o) the Papacy. (p) Bread
and Wine intranstantiated. (q) The Pope's Palace (r) One
descended of Royal Parentage. (s) *Netherlanders*. (t) 3 the
Sign of Eng. H. of 3 contrary to \approx H. of B. (u) the Pope
(w) A German Priuce, descended of *British* Parentage, who
claim from *Brutus the Trojan*. (x) The *Turk* and *Mahometans*
advanced into the heart of *Christendom*.

FINIS.



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